AN ABSTRACT OF THE DVTIES COMMANDED, AND SINNES forbidden in the Law of God.

BY THE RIGHT REVEREND FATHER IN GOD, GEORGE DOVVNAME, Doctor of Diuinity, and Lord Biſhop of DERRY.

PSALM. 119.96.

I haue ſeene an end of all perfection: but thy Commandement is exceeding broad.

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2.

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TO THE RIGHT HONOVRABLE THE LADY MANDEVILE, wife to the right Honourable Sir HENRY MOVNTAGV, Knight, Baron of Kimbolton, Viſcount Mandeuile, Lord Preſident of his Maieſties moſt Honourable Priuie Councell, B. N. wiſheth all health and proſperity in this life, and eternall happineſſe in the Life to come.

MADAME,

THE right reuerend Author of this Worke, hauing now full twenty fiue yeeres ſince, in his publike exercíſes finiſhed a very large Treatiſe vpon the Decalogue, or ten Commandements of Almighty God, was then pleaſed at my earneſt entreaty, & for my priuate vſe, to collect and gather out of that large Treatiſe, the ſumme and heads of what was therein more largely handled, which I purpoſed ſtill, according to his firſt intent, to haue kept by me: but ſince, hauing bin often importuned by many

learned and religious Ministers for the loane thereof, whereto I had almost yeelded, had I not considered the wrong and iniury which thereby might redound to the Author, if the same should happen to be printed, either by some vnperfect copy, or vnder the name of some other, especially, if euer he Author should bee pleased to publish those his larger volumes: Therefore for satisfaction of the request of my friends, I endeuoured to gaine the Authors consent to the publishing hereof; which hauing obtained, I did some yeeres sithence put the same in print, for the generall and publike good. The which I dedicated to your Honour, not onely to be a helpe vnto you in your priuate meditations in the Law of God; but also as a testimony of my great and vnfained thankefulnesse for your many and Honorable fauours both to me and mine. The Almighty God make it profitable for the ends intended, to whose blessed protection I commend your Honour, desiring euer to be approued

Your Honours in all Christian duty and seruice to be commanded,

BASILL NICOLL.

THE PREFACE, CONTAINING RVLES OF direction, for the expounding of *the Commandements.*

WHereas the holy Ghoſt teſtifieth, that the Law of God, (though propounded in tenne words) is ſo perfect, that nothing may be added to it, and ſo large, that nothing may bee compared therewith: It muſt therefore be confeſſed, that the ſence of the Commandements is ſo to be inlarged, as that they may be vnderſtood to bee the perfect Pandects (as it were) of Chriſtians; forbidding all vices which the Lord condemneth in his Word; and commanding all morall duties which he requireth at our hands. Pſal.19.7. Pſ.119.96

And for as much as there are two principall vſes of the Law; the one, to ſhew vs our manifold ſinnes, and the puniſhments due for them, that being humbled in our ſelues,

ſelues, we might ſeeke to Chriſt: the other, that it might be a perfect rule, whereby to frame our liues and conuerſation; that being redeemed by Chriſt, wee may alſo bee renewed according to the image of God, in true righteouſneſſe and holineſſe: therefore it is very expedient, that the ſpeciall duties commanded, and vices forbidden in euery Commandement, ſhould particularly be laid forth: That in reſpect of the former vſe, we might ſee thoſe manifold both duties which wee haue omitted, and alſo vices which wee haue committed heretofore: and in reſpect of the latter, that wee might diſtinctly ſee and vnderſtand thoſe particular duties which the Lord enioyneth vs to obſerue, and thoſe particular vices which he chargeth vs to ſhunne for the time to come.

And for our direction in this behalfe, we are to expound euery Commandement according to theſe fiue rules:

1. Where any duty is commanded, there the contrary vice is forbidden; and where any vice is forbidden, there the contrary duty is commanded.

Euery

Euery Cõmandement therefore containeth two parts; the { Affirmatiue, commanding the duty. / Negatiue, forbidding the vice.

Whence ariseth a distinction of sins, that they are either sins of { Omission. / Commission.

2. Vnder one particular vice mentioned in the Commandement, all of the same kind are forbidden; and vnder one particular commanded, all of the same kind are commanded. For the Law of God is spirituall, and therefore requireth not onely outward obedience in word and deed, but also inward in the mind and heart. Neither doth it onely forbid the outward sinnes committed in word and deede, but also all the secret corruptions of the minde and heart. And thus our Sauiour hath taught vs to expound the Law of God, Mat. 5. 21, 22, 27, 28. and 1. Epist. Ioh. 3. 15. Rom. 7. 14

Againe, the Law of God is perfect, requiring perfect obedience both inward & outward, not onely in respect of the parts, but also of the degrees. Wherefore, where any duty is commanded, there the highest degree

degree of it is commanded, as appeareth by the ſumme of the Law, Math. 22.37,38. and where any vice is forbidden, there the leaſt degree of it is forbidden, and beareth the name of that groſſe ſinne which is ſpecified, that we might learne to eſteeme no ſinne ſmall. For vnaduiſed anger is murther; and looking vpon a woman to luſt after her, is forbidden vnder the name of adultery, as our Sauiour teacheth, Math. 5.22,28.

1. Sam. 15. 23.

3. Where any duty is commanded, there the meanes which tend thereto are enioyned; and where any vice is forbidden, there the meanes, prouocations and allurements tending thereto are alſo forbidden. For ſuch as is the end, ſuch are the ſubordinate meanes that in their owne nature doe tend thereto. This teacheth, that good intentions and deſires will not ſerue, when we are careleſſe of the meanes.

Now there are three meanes which are common to all duties, and therefore in all the Precepts are commanded; and the neglect of them, or the vſe of the contrary forbidden: *viz.* 1. Prayer: for of our ſelues wee cannot ſo much as thinke a good thought, 2. Cor. 3.5. Pſal. 119.33,34,35,36

2. Dili-

2. Diligent hearing of the Word, Rom. 10.14,17.

3. Good company, Pro. 13.20. He that toucheth pitch, shall bee defiled, Eccles. 13. 1. A little leauen sowreth the whole lumpe, 1. Cor. 5. 6. Therefore *Dauid* biddeth the wicked depart from him, that hee might keepe the Commandements of his God, Psal. 119. 115. and elsewhere professeth, that he auoided their company, Psal. 26.4.

4. Where any duty is commanded, or vice forbidden, there also the signes are commanded, or forbidden. For, first, as touching vertues and duties, the graces of God are not to be smothered, as it were candles vnder a bushell, but they must bee manifested to the glory of God, to the good example of others, and for a testimony to our selues that we are endued with them, we must be carefull of honest things, not onely before God, but also before men, 2. Cor. 8. 21.

And as touching vices, we are taught to abstaine from all shew of euill, 1. Thes. 5. 22. Haughty lookes, strange apparell, are condemned as signes of pride: haunting of suspected places, as signes of incōtinency, &c. Pro. 6. 17. Zeph. 1. 8.

5. Duties

5. Duties to be procured, and vices to be auoided, not in our ſelues only, but alſo in others. Firſt therefore in all the Precepts is commanded the communion of Saints to be exerciſed among the faithfull, in an earneſt deſire ſhewne, to win our neighbor vnto Christ, and in a tender care taken, for the furthering of the ſaluation one of another, by the duties of edification.

Mat. 18. 15

As namely, 1. In reſpect of duties, by ſtirring vp one another. Heb. 10. 24. by

Dan. 12. 3. Rom. 15. 14. Heb. 3. 13. 1. Thes. 5. 11, 14.

- Inſtructing the ignorant.
- Admonition, or putting our brother in mind of his duty.
- Exhortation vnto his duty.
- Encouraging him in well-doing.
- Comforting thoſe which are weake.

Good
- Counſell.
- Example. Math. 5. 16.
- 1. Pet. 2. 12. Heb. 12. 13.

2. In

2. In respect of things forbidden, to { Reclame the Erroneous. Iam.5.19,20. / Reprooue the offendour. Leuit.19.17. Ephes.5.11. / Dissuade from vice.

Secondly, in all the Precepts wee are forbidden to haue any fellowship with the vnfruitfull workes of darkenesse, Eph. 5.11. or to be accessary to the offences of others, 1. Tim. 5.22.

Men may be accessary to the offences of others, diuers waies: whereof some are

Common, and those either

Going before the offence committed, as

Prouocation, by { Incensing. Gal. 5. 26. Eph. 6. 4. Iob 2. 9. 1. King. 21. 25. 27. / Alluring. Pro. 1. 10. 7. 18, 21. and hereto corrupt and infecting speeches are referred. 2. Cor. 15. 33.

Euill counsell. 2. Sam. 13. 5. 16. 21. 2. Chr. 22. 3, 4. Word. Act. 8. 10. 26. 20.

Consent and approbation, whether it bee { Quiet and expressed, and that either in Deed. Act. 7. 58. by receiuers, of theft; bawds, of adultery; partners, of the gaine. Pro. 1. 14. Psal. 50. 18. / Couert, as by silence, or dissembling the fault of our brother, when hee ought to be admonished: for as by ill speech thou bringest thy brother into sinne, so by ill silence thou leauest him in sinne, or sufferest sinne to rest vpon him, Leuit. 19. 17. *Qui tacet, consentire videtur.*

Euill example, occasioning another to fall: this is called a scandall, Ro. 14. 13. and it is either a scandall { In it selfe, as that which is euill in it selfe, and is therefore an offence giuen, though it be not taken: as any sinne committed in the sight or notice of another. / By accident, when the thing, which in it selfe is indifferent, is so vsed, as that the weake brother is offended thereby. that is, when he is by thine example animated to do that, which in his owne conscience he doth cõdemne. Ro. 14. 20, 22. 1. Cor. 8. 9, 10.

Accompanying, or following after the offence, as the { Excusing / Defending / Cõmending } of it. Esa. 5. 20. Prou. 24. 24.

Peculiar to Superiours, as to { Cõmand that which is euill and vnlawfull, either { Publikely, by wicked lawes and edicts. Esa. 10 1. Dan. 3. 4, 5, 6. / Priuately. 1. Sam. 22, 18. 19. 2. Sam. 12. 9. and 2. Sam. 11. 15, 17. } / Winke at euill, which by their authority they might redresse. Ro. 13. 4. Mar. 15. 15. 2. Kin. 12. 3.

The

The Law is diuided into two Tables, the

- One, commanding the loue of God, or the duties of Piety towards God. Mat. 22.37,38.
- Other, commanding the loue of our neighbour, or the duties of charity & righteousnes towards our neighbor, Mat.22.39.

The Commãdements of the first Table, prescribing y worship of God, or Piety, teach

- Who is to be worshipped: *viz.* that Iehouah alone is to bee had and worshipped as God. Præc.1.
- How, both in
  - His solemne worship: *viz.* by such meanes, and after such a manner as hee hath prescribed. Præc.2.
  - The whole course of our liues, *viz.* by sanctifying & glorifying his Name. Præc.3.
- When especially God is to bee worshipped, *viz.* on the Sabbath, which is to be sanctified, and consecrated to the worship and seruice of God. Præc.4.

The first Commandement.

The Summe of the first Commandement.

Matth.4.10. *Thou shalt haue Iehouah alone for thy God.*

The affirmative part,

Containing two branches.

1. That we should haue Iehouah to our God.
2. That we should haue him alone.

The speciall duties.

We are to haue God both
- Inwardly in our
  - Minds by { Knowing, Beleeuing, Remembring } him
  - Hearts, by adhering vnto him.
- Outwardly, and in the whole man, by honouring him.

The duties of the minde.

In our minds.

1. The true *Knowledge* of God. Ioh.17.3.

Knowledge

Where we are to consider the
- Obiect: the truth which God hath reuealed concerning himselfe. Deut.29.29. Ioh.5.39. 1.Tim.2.4.
- Quantity or measure 1.Cor.14.20. Col.3.16. which must be proportionable to our
  - Calling, more being required in those who are guides of others.
  - Meanes. Luk.12.48.
  - Time which God hath vouchsafed vs. Heb.5.12.
- Qualitie, that it bee an effectuall, powerfull, and spirituall knowledge. 1.Ioh.2.3,4.

The Negatiue part,

Forbidding, 1. The not hauing of God, which is Atheisme.
2. The hauing of a false god, which is Idolatry.
3. The hauing of more gods than one, which is Polytheisme.

The Opposite vices.

Opposite to knowledge, in regard of the Obiect, both in the Defect,

- Excesse: curiositie, too bee wise aboue that which is written. 1. Cor. 4. 6.
- Ignorance 1. Cor. 15. 34. Hos. 4. 1, 6. either when men
  - Cannot, through their naturall corruption. 1. Cor. 2. 14. Rom. 3. 11. and this is naturall blindnesse.
  - Will not, which is affected ignorance. 2. Pet. 3. 5.
  - Care not to know God, which is careless ignorance. Pro. 1. 22. Ioh. 3. 19.
- The fruite of ignorance, which is, errours concerning God. Matth. 22. 29.
- Quantitie, a small measure of knowledge. Heb. 5. 12. Esay 28. 9, 10. Ier. 4. 22.
- Quality, a literall or speculatiue knowledge, seuered frō obedience. 1. Ioh. 2. 4. 1. Cor. 13. 2. Luk. 12. 47.

Faith. 2. *Faith*, whereby we giue credit to the Word of God. 1.Ioh.5.10.

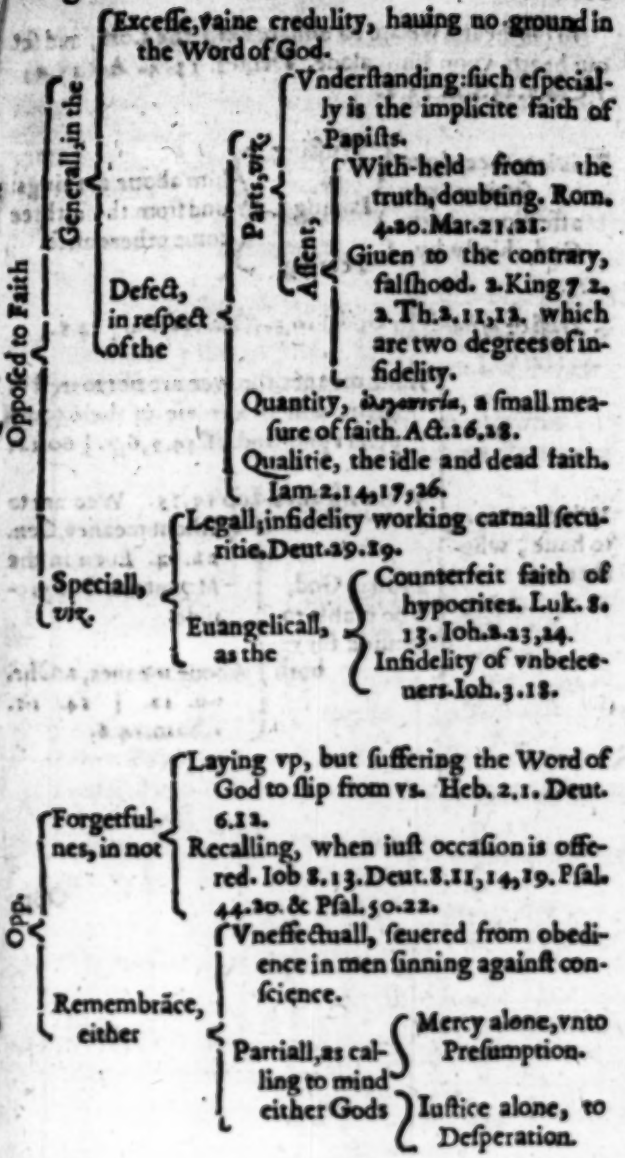
Faith, in respect of the obiect, is either
- Generall, whereby wee giue assent to the whole Word of God. And this, in regard
  - of the
    - Quantitie, ought to be a full perswasion, in respect both of
      - Vnderstanding. Col.2.2
      - Assent. Luke 1.1.
    - Quality, must be a liuely, effectuall and working Faith. Iam.2.18. Gal.5.6.
- Speciall, giuing credit to the
  - Threatnings of the Law to our humiliation. 2.Chron.34.19, 21,27. Ion.3.5.
  - Promises of the Gospell to our iustification. Ioh.3.16.

Remembrance. 3. *Remembrance* of God. Eccl.12.1. Esa.62.6.

It containeth two duties:
- Memory, laying vp (as it were) into the treasure of our hearts, those things which we learne concerning God and his VVord. Prou.2.1. | 4.21. Deut.6.6. | 11.18. Luk. 8.15.
- Recordation, recording or recalling to minde that which was committed to memorie. Psal.78.34.35. Psal.22,27.

And this ought to bee
- Effectuall, working obedience. Psal.119. 55. Esa.64.5.
- Entyre, and not partiall: as, to remember his mercy, and not to forget his iustice, &c.

Opposed


Opposed to Faith
Generall, in the
Excesse, vaine credulity, having no ground in the Word of God.
Defect, in respect of the
Parts, viz.
Vnderstanding: such especially is the implicite faith of Papists.
Assent,
With-held from the truth, doubting. Rom. 4.20. Mat. 21.21.
Giuen to the contrary, falshood. 2. King 7 2. 2. Th. 2. 11, 12. which are two degrees of infidelity.
Quantity, ὀλιγοπιστία, a small measure of faith. Act. 16.28.
Qualitie, the idle and dead faith. Iam. 2. 14, 17, 26.
Speciall, viz.
Legall, infidelity working carnall securitie. Deut. 29. 19.
Euangelicall, as the
Counterfeit faith of hypocrites. Luk. 8. 13. Ioh. 2. 23, 24.
Infidelity of vnbeleeuers. Ioh. 3. 18.
Opp.
Forgetfulnes, in not
Laying vp, but suffering the Word of God to slip from vs. Heb. 2. 1. Deut. 6. 12.
Recalling, when iust occasion is offered. Iob 8. 13. Deut. 8. 11, 14, 19. Psal. 44. 20. & Psal. 50. 22.
Remembrãce, either
Vneffectuall, seuered from obedience in men sinning against conscience.
Partiall, as calling to mind either Gods
Mercy alone, vnto Presumption.
Iustice alone, to Desperation.

The duties of the mind

In our hearts we are to adhere vnto the Lord, and set our hearts vpon him alone. Deuter. 13.4. Act. 11.23. 1. Cor. 7.35. Ioh. 23.8.

This is to bee done by setting our affections vpon God, chiefly by { Trusting in / Louing / Fearing } him aboue al things: and from these three some others arise.

Affiance in God.

Trust or *affiance* in God. Pro. 3.5. Psal. 32.10. | 34.8.

Which we are to haue, whether wee

- Haue meanes, for wee are not to trust in them, but in the vse of them to depend vpon God. Ps. 44.5,6,7. | 60.11.
- Want meanes. Iob 13.15. Wee are to Trust in God, who is able to prouide for vs, both
  - Without meanes, Gen. 22.14. Euen in the Mount wil God prouide.
  - Aboue meanes, 2. Chr. 20.12. | 14.11. 1. Sam. 14.6.

Opp.

Opp. Remouing our harts from God, Ier. 17.5. either by
- Not setting our hearts vpon God: the fault of
  - Hypocrites. Esa. 29.13.
  - Prophane persons. Ierem. 12.2.
- Setting our harts vpon other things, the fault of worldlings. Psal. 62,10. Phil. 3. 19. who are therefore called Adulterers. Iam. 4.4.

Opposits
- Extremes, in the
  - Excesse: tempting of God, Mat. 4.6.
  - Defect, diffidence, Luk. 12. 29. & the fruits thereof, viz.
    - Carking care. Math. 6. 25,31. Luk. 21.34.
    - Vse of vnlawfull meanes. Prou. 30.9.
- Disorder, whē our affiance is reposed in other things, whether
  - Vnreasonable, as our
    - Instruments and meanes. Psal. 20.7. | 44.6. Hab. 1.16.
    - Wealth and riches. Iob 31.24. 1. Tim. 6.17. Psal. 52.7.
    - Place, either for the
      - Strength. Ier. 48.7. | 49.16.
      - Holinesse. Ier. 7.4.
  - Reasonable, as
    - Men. Ieremia. 17.5 though
      - Skilfull. 2. Chro. 16.12.
      - Mighty, Psalme 146.2.
      - Many. Hos. 10.13 Esay 31.1,3.
    - Diuels, as in
      - Witches and wizards. Deut. 18.10,11. Leuit. 20.27.
      - Those that seek to them. Leuit. 20.6. 1. Chron. 10.13.

Hope. To Affiance we are to ioyne *Hope*: for he that trusteth to Gods goodnesse for the present, will also expect good things from him for the time to come. Psal. 37.7. Psal. 146. 5. Heb. 6. 19.

Here 2. things are to be considered, the

- Obiect, both the
  - Person in whom, *viz.* God alone: who therefore is called our Hope. Psal. 46. 2. | 62. 9. Ioel 3. 16. Col. 1. 27. 1. Tim. 1. 1.
  - Things, *viz.* good things to come, according to Gods promise, both in
    - This life, as
      - Assistance in time of need. Psalm. 46. 1. | 62. 1, 2, 5, 6, 7.
      - Exhibition of all good things. Psalm. 104. 27, 28.
    - World to come, eternal life. Tit. 1. 2. 1. Thes. 5. 8. which, because it is the chiefe obiect of our hope, is also called our hope. Col. 1. 5. Tit. 2. 13.
- Manner how wee are to hope, with
  - Patience. Rom. 8. 25. 1. Thes. 1. 3. Hab. 2. 3.
  - Assurance and comfort. Rom. 12 12. Heb. 3, 6. | 6. 11. 2. Pet. 1. 13.

Opp.

Oppos. Extremes, in the
- Excesse: Presumption, as the hope of the hypocrite and impenitent sinner: for true hope is ioyned with repentance. 1. Ioh. 3. 3. and neuer maketh ashamed. Rom. 5. 5. but this doth. Iob 8. 13. Pro. 11. 7.
- Defect,
  - Absence of hope, as in the ignorant. Ephes. 2. 12. 1. Thes. 4. 13.
  - Desperation, or casting off of hope, as in
    - Epicures, who as they haue cast off all sorrow, Ephes. 4. 19. so also all hope. 1. Cor. 15. 32. Esa. 22. 13. Ier. 18. 12.
    - Men ouerwhelmed with sorrow. 2. Cor. 2. 7. arising from the sence of their Sinnes, and is either
      - Affliction. Genes. 4. 13. 2. Cor. 7. 10. who therefore sometimes make away themselues.
      - Temporary & curable, as in the Elect.
      - Finall and incurable. Math 27. 5. Act. 1. 18.

Disorder or ἀπιστία of hope, being placed, in
- Our selues, or in our owne merits.
- Any other thing besides God, from which (as the Author) we expect good things, either in
  - This life, according to that which was said in the disorder of affiance.
  - The world to come.

2. Loue

Loue. 2. *Loue* of God. Psal. 31. 23. 1. Ioh. 4. 19. Mat. 22. 37.

Where consider the
- Measure both
  - Simply: for he is to be loued without measure, as he is good without measure, and hee hath loued vs without measure. Ephes. 3. 19. Ioh. 3. 16. but because wee cannot attaine to that; yet let vs loue him with all our heart. Deut. 6. 5. or at the least, with an vpright heart.
  - By comparison: for as hee is infinitely good aboue all things; so he ought to be loued aboue all things. Luk. 14. 26. Mat. 10. 37.
- Manner: for as he is absolutely good, yea, goodnesse and charitie it selfe; so he is to be loued absolutely and for himselfe; but all other things in him, and for him:
- As for example: we are to loue our
  - Friends, in the Lord.
  - Foes, for the Lord.

Vnto the loue of God, arising from the perswasion of Gods loue towards vs, wee are to adioyne partly as fruites, partly as companions thereof:
- Zeale of Gods glory.
- Reioycing in God.
- Thankfulnes
- Obedience
- Patience

} towards God.

Opp.

Oppos. as

Extremes, in the defect, (for in the exceſſe wee cannot offend)

Want of the loue of God, when wee doe not loue him, either
- With all our hearts.
- Aboue all things.

hatred of God, which is partly
- Naturall. Rom. 8. 7
- Encreaſed by ſin. Rom. 1. 30.

Diſorder, when we loue any as much, or more then God. Mat. 10. 37. 1. Sa. 2. 29. 1. Ki. 11. 3. heereof there are two principall ſorts, viz. the loue of

Our ſelues; I meane not the naturall loue of our ſelues, whereby we ſeek our preſeruation (which as it is ſubordinate to the loue of God, is lawfull) nor the ſpirituall loue of our ſelues, whereby wee ſeeke our ſaluation; but the carnall loue of our ſelues, 2. Tim. 3. 12. Rom. 13. 14. Gal. 6. 8.

The world, and of thoſe things that are therein. 1. Ioh. 2. 15, 16. as the loue of
- Pleaſure, which is voluptuouſnes. 2. Tim. 3. 4. Philip. 3. 19. 2. Pet. 2. 10, 12.
- Riches, which is couetouſneſſe. Col. 3. 5. Epheſ. 5. 3.
- Honour and glory, which is ambition and vainglory. Gal. 5. 26.

Zeale

Zeale. Zeale of Gods glory. 1. King. 19. 10. Apoc. 3. 19.

Here we are to consider, { Wherein this zeale must shew it selfe. / How it ought to be qualified.

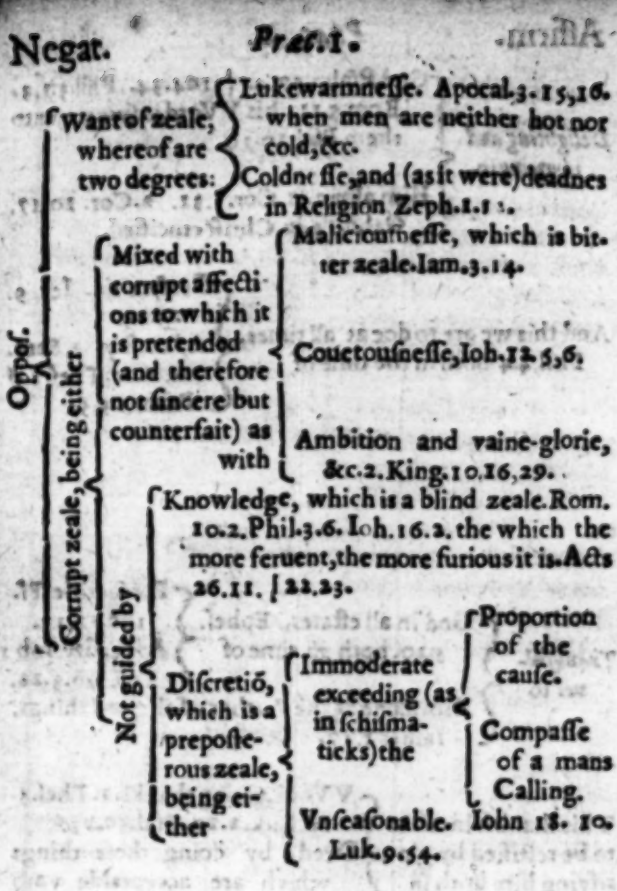
It must shew it selfe in regard of the { Meanes of Gods glory: and in this respect it containeth two duties: viz. { Feruent desire and forward care, that the meanes of aduancing Gods glory, may bee vsed both by { Themselues. Tit. 2. 14. § 3. 8. Ro. 12. 11 Acts 18. 25. / Others. 2. Cor. 11. 2. Col. 4. 13. Heb. 10. 24. / Willing and chearefull vsing of the meanes, and doing of the things whereby God may be glorified. 1. Chronic. 28. 9. 1. Ioh. 5. 3. Ioh. 4. 34. Psalm. 122. 1. Esa. 58. 13. Act. 17. 11. 2. Cor. 9. 7.

Impediments of Gods glory, in respect whereof it is a compound affection of feruent loue and desire of promoting Gods glorie, and a vehement indignation conceiued against the obstacles thereof. 1. King. 19. 10. Ioh. 2. 17. Numb. 25. 11. 2. Pet. 2. 7. Ps. 119. 136.

This zeale ought to be { Pure. { Proceeding from a sincere affection not mixed with { Malice and emulation. / Hypocrisie. / Guided by knowledge, assuring the party of the goodnesse of the cause. Gal. 4. 18.

Discreet, and therfore both { Moderate, not exceeding the { Proportion of the cause. / Bounds of a mans calling. / Seasonable. Prou. 25. 11.

Opp.


Oppos.
Want of zeale, whereof are two degrees:
Lukewarmneſſe. Apocal. 3. 15, 16. when men are neither hot nor cold, &c.
Coldneſſe, and (as it were) deadnes in Religion Zeph. 1. 12.
Corrupt zeale, being either
Mixed with corrupt affections to which it is pretended (and therefore not ſincere but counterfait) as with
Malicioufneſſe, which is bitter zeale. Iam. 3. 14.
Couetouſneſſe, Ioh. 12. 5, 6.
Ambition and vaine-glorie, &c. 2. King. 10. 16, 29.
Not guided by
Knowledge, which is a blind zeale. Rom. 10. 2. Phil. 3. 6. Ioh. 16. 2. the which the more feruent, the more furious it is. Acts 26. 11. 22, 23.
Diſcretiõ, which is a prepoſterous zeale, being either
Immoderate exceeding (as in ſchiſmaticks) the
Proportion of the cauſe.
Compaſſe of a mans Calling.
Vnſeaſonable. Iohn 18. 10. Luk. 9. 54.

Delight-

Reioycing in God. *Delighting and reioycing in* { God. Psalm. 37.4. | 104.34. Phil. 3.1,3. Rom. 5.11. his VVord is sweete vnto them. Psal. 19.10. / Him alone. 1. Cor. 1.31. 2. Cor. 10.17. Gal. 6.14. in Christ crucified.

And this we are to doe at all times, Phil. 4.4. both in the time of { Prosperitie. Ier. 9. 23.24. / Aduersity. 1. Sam. 30.6. 1. Thes. 1.6 Rom. 5.3,5.

Thankfulnesse. *Thankfulnes to* { God in all estates, Ephes. 5.20. both in time of { Prosperitie. Ps. 116.12,13. / Aduersity. Iob 21. Lam. 3.22. / Him alone as the Author of all good things. Iames 1.17.

This thankfulnesse is to be testified by glorifying him both in { VVord, giuing thanks. 1. Thes. 5. 18. Luk. 2.20. Psal. 50.23. / Deed, by doing those things which are acceptable vnto him. Psal. 16.2. Ioh. 15.8.

Opp.

- Not delighting or reioycing in God, not in his Word: a signe that men haue not tasted how good the Lord is. 1. Pet. 2. 3.
- Opp. Delighting and reioicing in other things more than in the Lord: for what men loue, that they delight in: as worldly men in the fruition of worldly desires.
  - Voluptuous men in their pleasures, which are their delights: some in sinfull pleasures, who glorie in their shame. Phil. 3. 19.
  - Couetous men in their riches, Luk. 12. 19.
  - Ambitious men in their honour and glorie. Deut. 4. 27.

Oppos.

- Vnthankfulnesse to God. 2. Tim. 3. 2 in not
  - Acknowledging him the Author of those good things which wee haue. 1. Cor. 4. 7.
  - Prayſing him, and giuing him thankes. Luk. 17. 17, 18.
  - Bringing forth the fruites of obedience to his glory. Esay 5. 4.
- To ascribe the thanks which are due vnto God, either to
  - Fortune.
  - Idols. Hos. 2. 5, 8. Ier. 44. 17, 18. our owne worthines. 1. Cor. 4. 7.
  - Other creatures, which are but instruments of God to our good.

Obedience.

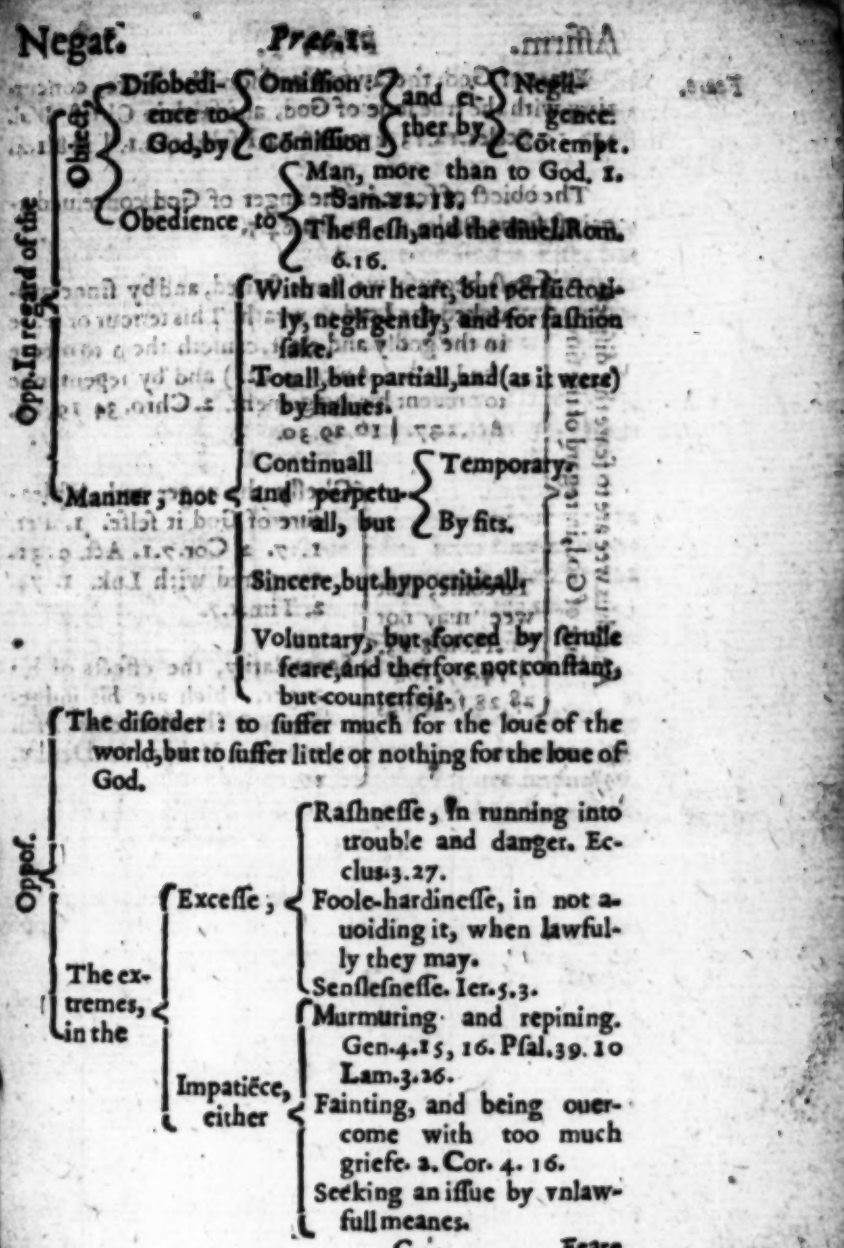
Obedience. *Obedience.* 1. Ioh. 5. 3. Ioh. 14. 15.

Here consider
- To whom simple & absolute obedience is to bee performed:
  - To God, in submitting our selues
    - to his reuealed will:
      - Hearts: wch is inward obedience. Psal. 40. 7, 8
      - whereto wee are to conforme our Liues. Mat. 6. 10.
    - Him alone: no creature is to be obeyed, but in the Lord. Eph. 5. 21. Act. 4. 19. | 5. 29.
- What maner of obedience is required: viz. an obedience
  - Totall, in respect of the
    - Doer: with all our might. Deut. 6. 5.
    - Things: all that is commanded. Galat. 3. 10. Iam. 2. 11.
    - Time: alwaies. Deut. 5. 29. | 11. 1. King. 17. 37.
  - Or entire at the least, that is, both
    - Sincere. Rom. 6. 17. 2. Chro. 25. 2.
    - Voluntary. 1. Chr. 28. 9.

Patience. *Patience.* 1. Cor. 13. 7. Rom. 12. 12. Phil. 1. 29. Iam. 1. 12.

Where we are to consider the
- Obiect, that is, the crosse: which is that measure of affliction which God layeth on his children: and those are
  - Chastisements. 1. Cor. 11. 32. Apoc. 3. 19. Heb. 12. 6. Psal. 94. 12, 13.
  - Tryals. Deut. 8. 2. 16. Iam. 1. 3.
- Manner: for ỹ crosse (Luk. 9. 23.) is to be borne
  - Humbly and meekely. Iob 1. 20, 21. Esa. 53. 7. Mich. 7. 9.
  - Comfortably & cheerefully. Colos. 1. 11. 1. Pet. 4. 13.
  - Constantly. Iam. 1. 4.

Opp.


Obiect.
Disobedience to God, by
Omission and Commission
and either by
Negligence.
Cōtempt.
Obedience to
Man, more than to God. 1. Sam. 22. 18.
The flesh, and the diuell. Rom. 6. 16.
Opp. In regard of the
Manner; not
With all our heart, but perfunctorily, negligently, and for fashion sake.
Totall, but partiall, and (as it were) by halues.
Continuall and perpetuall, but
Temporary.
By fits.
Sincere, but hypocritically.
Voluntary, but forced by seruile feare, and therfore not constant, but counterfeit.
Oppos.
The disorder: to suffer much for the loue of the world, but to suffer little or nothing for the loue of God.
The extremes, in the
Excesse;
Rashnesse, in running into trouble and danger. Eccl. 3. 27.
Foole-hardinesse, in not auoiding it, when lawfully they may.
Senslesnesse. Ier. 5. 3.
Impatiēce, either
Murmuring and repining. Gen. 4. 15, 16. Psal. 39. 10 Lam. 3. 26.
Fainting, and being ouercome with too much griefe. 2. Cor. 4. 16.
Seeking an issue by vnlawfull meanes.

Feare.

Feare of God: the awfull and son-like feare, concurring with the true loue of God, and faith in Christ. Psal. 111.10. Eccles. 12.13. Prou. 28.14. Psalm. 112.1. | 128.1,4.

The obiect of feare, is the anger of God conceiued against sinne. Psalm. 90.11. Esa. 64.5.

And thus wee are to feare the displeasure of God, in regard of the time:

Past, because we haue sinned, and by sinne prouoked the Lord to wrath. This terrour or feare in the godly and elect, causeth them to meete the Lord. (Amos 4. 12.) and by repentance to preuent his iudgement. 2. Chro. 34. 19, 27. Act. 2.37. | 16.29.30.

To come, that wee may not sin. Prou. 8.13. | 14.27. Iob 28.28. feeling,

Chefly the anger and displeasure of God it selfe. 1. Pet. 1.17. 2. Cor. 7.1. Act. 9. 31. compared with Luk. 1. 74. 2. Tim. 1.7.

Secondarily, the effects of his anger, which are his iudgements & chastisements. Psal. 119. 120. Hab. 3. 16. Deut. 5. 26.

Opp.

Opp. as the

- Disorder, which is preposterous feare of
  - God, in regard of the time
    - Past, which is the horror of the wicked, auerting them from him, as from a seuere or cruell Iudge. Gen. 3. 10. Heb. 10. 29. Iam. 2. 19. Mat. 8. 29.
    - To come, when men feare not the displeasure of God it selfe, but onely the effect of it, which is punishment: this is seruile feare. 1. Ioh. 4. 18. Rom. 4. 15.
  - Other things more than of God. Luk. 12. 4, 5. 1. Pet. 3. 14. Esay 51. 12, 13. Apoc. 21. 8.
- Extremes, in the
  - Excesse: feareful-nes 2. Tim. 1. 7. working either
    - Superstition, or scrupulous care to serue God according to mens inuentions. Esa. 29. 13. Act. 17. 22
    - Despaire, 2. Tim. 1. 7. Esa. 12. 2. 43 1, 5. Exod. 20. 20. or astonishment. Luke 5. 9.
  - Defect: Carnall securitie, when men (destitute of true faith and repentance) doe notwithstanding promise to themselues impunitie. Prou. 28. 14. Ps. 36. 1, 2. Esay 28. 15. Rom. 3. 18. Gen. 20. 11.

Humility. Humility to be added to the former, as another duty of the ſoule, which we owe to God, Mic. 6. 8. and as a meanes and ſigne of all the former. Mat. 11. 29. 1. Pet. 5. 5. Math. 18. 3, 4.

Where conſider the
- Nature of humilitie, which is to humble a man, and (as it were) to make him euen with the ground, ſtripping himſelfe of all praiſe, and renouncing all conceit of his owne worthineſſe, that all praiſe may wholly be aſcribed to God. Pſa. 115. 1. Dan. 9. 7, 8, 9. 1. Chr. 29. 14. Gen. 32. 10. 1. Cor. 15. 10.
- Cauſe of it, the acknowledgement of
  - Our owne vileneſſe and vnworthines, in reſpect of our
    - Miſerable eſtate in our ſelues, in regard of
      - Mould, we being but duſt and aſhes. Geneſ. 18. 27. Eccluſ. 10. 12.
      - Our ſin. Luk. 18. 13. | 15. 19.
      - Puniſhment due to vs for the ſame, Gal. 3. 10.
    - Mercy and bounty of God ſo vndeſeruedly vouchſafed vnto vs. Geneſ. 32. 10. Lam. 3. 22. 1. Cor. 4. 7.

Honouring of God. Outwardly and in the whole man, we are to haue God by honouring him. Mal. 1. 6. 1. Cor. 6. 20.

We are to honour God with the honor of the
- Signe, which is religious adoration, and is to be performed to the Lord alone. Math. 4. 10. Eſa. 45. 23.
- Deed, which is outward
  - λατρεία, worſhip or ſeruice, as Inuocation, &c. Deut. 6. 13. | 10. 20.
  - Obedience.

Opp.

Opp. Counterfeit humility. Mat. 6. 16. Esay 58. 5.

Opp. Pride, Pro. 16. 5. in
- Assuming to our selues that praise which is due to God, Dan. 4. 27. Acts 12. 22, 23.
- Not acknowledging either
  - Our owne vnworthines, but arrogating to our selues, such, or so great good things as wee haue not. Gal. 6. 3. Luk. 18. 9, 11. Pro. 30. 12.
  - Bountie of God towards vs, but ascribing the good things wee haue, to our selues. 1. Cor. 4. 7.

Opp. Not honouring of God, which is profaneneſſe and contempt of God. Mal. 3. 14. Iob 21. 14, 15.

Opp. Not honouring him alone, which is idolatry, whether it bee with the honour of the
- Signe. Psalm. 44. 20. Act. 10. 25, 26. Apo. 19. 10.
- Deede. Deut. 13. 13. 17. 3. Exod. 22. 20.

The second Commandement.

The affirmative part,

Commanding vs to worship God by such meanes, and after such a manner as hee hath prescribed in his Word, and is agreeable to his nature. Deut. 12.30,31,32. that is to say, in Spirit and in truth. Ioh. 4.23,24.

His Nature is spirituall, his Word is truth; and therefore hee is to bee worshipped in
- Spirit, y is
  - By spirituall meanes.
  - After a spirituall manner.
- Truth, that is,
  - By true meanes,
  - After a true manner:

  that is, such as is prescribed in the Word.

The speciall duties concerne the
- Parts, and sorts of Gods worship.
- Circumstances and ceremonies.

The parts. The worship of God is partly
- Inward, of the soule; which the Lord chiefly respecteth.
- Outward, with which the inward is euer to be ioyned.

Vprightnes. Heere therefore is commanded vprightnesse in Gods worship. Luk. 1.75. Ioh. 4.23,24. Psal. 119 7. 1. Thes. 2.4. Act. 10.33. Luk. 8.19.

The common affections.
- Priuate.
- Publike, in which are required
  - Inwardly, vnanimity. Act. 1.14. | 2.1 | 1.6. Mat. 18.19. — *Vnanimity.*
  - Outwardly, vniformity. Psal. 34.3. — *Vniformity*

The

The Negative part,

Forbidding all will-worship and superstition, whereby men worship God according to their owne inuentions. Col. 2. 8, 23. Num. 15. 39. Whether it be in regard of the

- Meanes. Leuit. 10. 1, 2. Ios. 22. 10. 2. Kin. 16. 10.
- Manner. Esa. 1. 11, 12, 13. 66. 3.

But here especially are forbidden (as the grossest sins against this cõmandement, vnder wch the Lord would forbid the rest)

- Making Images to our selues, vnder which he forbiddeth all meanes deuised by our selues. 1. Ioh. 5. vlt. Deut. 27. 15.
- Worshipping him by images, whereby all counterfeit and corrupt worship is forbidden. Deut. 4. 12, 15. Exodus 32. 1, 4, 5. Psalme 97. 7.

Opp. Hypocrisie in the worship of God. Esa. 29. 13. Mic. 6. 7, 8. Psal. 17. 1. Ezech. 33. 31.

Opp.
- Schisme and diuision. 1. Cor. 11. 18.
- Confusion. 1. Cor. 11. 21.

The sorts. The worship of God is either { Inuocation of the Name of God, Ministery and hearing of the Word, Administration and receiuing of the Sacraments.

Inuocation. 1. Of Inuocation; and that it is to bee vsed. 1. Thes. 5. 17. Luk. 21. 36. Iam. 4. 2. Dan. 6. 10.

The things generally required in Inuocation, { Essentiall. / are partly { Accidentall.

Essentially as { 1. To whom. 2. In whose name. 3. How, or in what manner. 4. By whose helpe. 5. For what things.

1. To whom; namely, to God, and to him alone, which is prescribed in the first Comandement. Ps. 50. 15. | 65. 3. Luk. 1. 2. And of him wee are to conceiue as hee hath reuealed himselfe in his Word.

2. In whose name, *viz.* in the name of Christ. Eph. 3. 12. Ioh. 16. 24. Dan. 9. 17.

And in his name alone, as being the onely Mediator, as of Redemption, Act. 4. 12. so also of Intercession. 1. Tim. 2. 5.

3. The manner, according to the will of God reuealed in his Word. 1. Ioh. 5. 14. Rom. 8. 27. *viz.*

Before we call vpon God, wee are to prepare our selues by meditation. Psal. 108. 1. Eccl. 4. 17. | 5. 1.

In the action itselfe there are duties required, { Generally in the soule. / Specially in the { Mind. / Heart.

Opp.

Opp. Neglect of Prayer. Psal. 14. 1, 4. Iob 21. 15.

Opp. { Prayer to Saints or Angels. Esa. 63. 16. Act. 10. 26. Apoc. 19. 10. Ier. 2. 13.

Misconceiuing of God, (and so worshipping they know not what. Ioh. 4. 22.) in respect of { Nature. As the Anthropomorphites, and ignorant persons, who conceiue God vnder the shape of a man.

Persons. For the true God is the Father, the Son, and the holy Ghost. He therefore who denieth any one Person, doth not worship the true God: as the { Iewes. 1. Ioh. 2. 23. Turks.

Opp. Not to pray in the name of Christ alone, but in the name and mediation of Saints and Angels.

Opp. To pray amisse. Iam. 4. 3.

Opp. To be rash in speaking to God. Eccl. 5. 1. Ecclus. 18. 22.

In the ſoule generally it is required, that our prayer be ſpeech of the ſoule, and not of the mouth onely, a lifting vp of our hearts, Pſal. 25. 1. and a powring forth of the ſoule, Pſal. 62. 8. a praying in ſpirit, Epheſ. 6. 18. and in truth. Pſal. 145. 18.

and therefore { Attention of the minde.
with the { Intent and deſire of the heart.

In the mind is required, that we pray with { Vnderſtanding. Pſal. 47. 8. Col. 3. 16.
Faith, that is, with perſwaſion that wee and our prayers are accepted of God in Chriſt. 1. Ioh. 5. 14. Eph. 3. 12.

In the heart it is required we pray with { Humility, in reſpect of our own vnworthineſſe. Gen. 18. 27. Luk. 18. 13. Gen. 32. 10.
Reuerence towards God Maieſty Eccl. 5. 1.

4. By whoſe helpe, *viz.* by the helpe of the holy Ghoſt, who is the Spirit of ſupplication, and helpeth our Infirmities. Rom. 8. 26, 27. Zach. 12. 10. Epheſ. 2. 18.

5. For what things, *viz.* good things onely, Math. 7. 11. which may concerne { Gods glory.
The good of { the Church our brethren ourſelues.

The things Accidentall, are the circumſtances of,

Perſons, in reſpect whereof Prayer is either { Priuate. Math. 6. 6.
Publike. Math. 18. 20.

Place: for wee may pray in all places, both { Openly. 1. Tim. 2. 8.
Secretly.

Time, for wee are to pray alwaies. 1. Theſ. 5. 17, 18. Epheſ. 6. 18. that is, both { Ordinarily, at ſet times. Pſal. 55. 17. Dan. 6. 10.
Extraordinarily, as occaſion is offered. Col. 3. 17.

Oppo-

Opp. Not to pray from the heart, but with the mouth onely: a lip-labour. Hos. 7. 14.

To pray with
- Wandring thoughts.
- Fained lips, the desire and intent of the heart, not agreeing with the words of the mouth. Psal. 17. 1. Psal. 78. 36.

Opp. To pray without
- Knowledge. Mat. 20. 22.
- Faith. Rom. 10. 14.

Opp. To pray
- With a conceit of our owne worthinesse. Luk. 18. 9, 11.
- With lesse reuerence, than if we spake to a mortall man.

Opp. To pray for euill and vnlawfull things: for that is to make God the author of euill.

The

The things ſpecially required, are ſuch as concerne the

- ſeuerall kinds of Inuocation, viz.
  - Prayer
  - Thankeſgiuing
    - which in vſe are to be ioyned, Coloſ.4.2. Phil.4.6.
- In Prayer, three things are required:
  - Sence of our want. Pſal. 63.2. Iam.1.5. Ioh.7.37.
  - Feruency of deſire, to haue our want ſupplied. Iam.5.16. Lam.2.19. Rom.8. 26. | 15.30.
  - Speciall faith in the promiſes made to our prayer; that is, that our particular requeſts ſhall bee granted vnto vs. Mat.21.22. Mark.11.24. Iam.1.6.
- The things ſpecially required in thankſgiuing, belong to the
  - Action it ſelfe, wherein are required
    - Thankfulneſſe. Coloſ. 3.16. Pſalm. 9.1. | 111.1.
    - Chearefulneſſe. Phil. 1.4. Pſalm. 9.2. | 100.1. | 81.1.
  - Obiect: for we are to giue thankes for all things, and in all eſtates. 1.Theſ.5.18. Epheſ.5.20.

2. Of the Miniſtery of the Word; where we are to conſider the duty of the

- Miniſter, in reading and preaching the Word of God.
- People, in hearing the Word.

Opp.

Opp. To neglect the duty of prayer. Iam. 4. 2.

Opp. to pray
- Without feeling, as
  - Secure persons, that feele no want. Apoc. 3. 17, 18.
  - Proud persons, that think themselues full. Luk. 18. 9. | 1. 55.
- Coldly.
- Without faith. Iam. 1. 6, 7.

Opp. To neglect the duty of thanksgiuing, Luk. 17. 17.

To giue thankes without
- Thankfulnesse, and therefore in hypocrisie.
- Chearefulnesse, and so without sence of Gods bountie towards vs.

Not to be thankfull in all estates.

As

Preaching. As touching preaching, consider the { Person. Object. Parts. Manner.

The person ought to bee a Minister: Heb. 5. 4. Rom. 10. 15. called by { God, and therfore indued with { Sufficiency of gifts 1. Tim. 3. 2. Ma 13. 52. Mal. 2. 7. Willingnesse to im ploy them. Es 6. 8. Rom. 1. 15. The Church.

The Obiect is the Word of God. Deut. 18, 18, 20. as the onely meanes of this part of Gods worship. 1. Thes. 2. 1. Pet. 4. 11. 2. Cor. 2. 17. Ioh. 7. 16. 1. Pet. 4. 11.

The parts of preaching: { Explication of the Scripture, by the Scripture, according to the analogie of faith. Neh. 8. 9. Rom. 12.

Orthotomy, or right diuiding of the Word, 2. Tim. 2. 15. which is partly { The right diduction or collection of doctrines and obseruations of the text.

Application of the to the vse of the hearers, by the way of { Doctrine. Confutation. Exhortation. Reproofe. Consolation.

Luk 12. 2. T mo 3. 1

Opp. Intruders into the Ministery, not called. Ier. 14, 14,15.

Nor furnished with gifts. Esa.56.10. Mal.2.9. Hos.4.6.

Or not willing to imploy them. Mat.5.15.

Opp. Teaching other doctrine than is contained in ỹ Word. 1.Tim.1.3. | 6.3.4. } Errours. Fables and inuentions of men. 1. Tim. 1. 4. | 4.7.

Making merchandize of Gods Word, or mingling it with the doctrines and inuentions of men. 2. Cor. 2. 17. Ier.23.28.

The

The manner of preaching, viz. In

- Demonstration of the Spirit, 1. Cor. 2.4. Mic. 3.8. that is, of spirituall graces, both of the { Ministery. / Person.
- Simplicity. 1. Cor. 1.17, 21. | 2.4, 5.
- Sincerity. 2. Cor. 4.2. | 2.17.
- Integrity. 2. Cor. 2.17. | 4.2. 2. Tim. 2.15. 1. Thes. 2.4. Gal. 1.10.
- Fidelity, without respect of persons. Deut. 33.9. 1. Cor. 4.2. Ier. 23.28.
- Iudgement and discretion. Mich. 3.8. Mat. 24.45.
- Grauity. Tit 2.7.
- Authority & power. Mat. 7.29. Mic. 3.8. Tit. 2.15.
- Courage and freedome of speech. Ier. 1. 8, 17. Ezech. 3.8, 9. Ephes. 6.19, 20.
- Zeale of { Gods glory. Ioh. 7.18. Mal. 2.2. / The saluation of the people. 2. Cor. 11. 2. Gal. 4.19. 2. Cor. 2.15.

And these are to be performed, both

The duties which concerne the hearing of the Word, Luk.8.18.

And these are to be performed, both

Before we heare. Preparation. Exod.19. Eccl.4.17. looking to our feet, that is, affections. This preparation consisteth in

Removing the impediments, as it were the putting off our shoos. Ex.3.5.

Vsing helps. See A.

While we heare. B.

After wee haue heard. C.

Carnall security, which maketh men come to the hearing of the Word, without any desire or care to profit: this maketh hearers like the high way. Luk.8.12.

Impenitency, which causeth men to come without purpose of amendment: but rather with purpose to go on in sinne, whatsoeuer the Minister shall say to the contrary. We must purge the vessell of our heart, before it will bee fit to receiue the pure liquor of Gods Word. 1.Pet.2.1,2. and we must plough vp the fallow ground of our hearts, before the seed of Gods Word be cast into it. Ier.4.4. Iam.1.21. Worldly cares, which cause men to receiue seed as it were among thorns. Luk.8.14. Ier.4.4. Ezek.33.31.

Excesse in diet, surfetting and drunkennesse. Luk.21.34.

Conceit of our owne knowledge: that wee may heare with meeknesse. Ia.1.21. Psal.25.9. Prou.26.12.

Preiudicate opinions, that wee may heare with docility. Luk.18.34.

Hypocrisie, which maketh men like the stony ground. Luk.8.13.

Curiosity, that wee may come to learne, rather than to iudge & censure. Act.17.20,21.

Hatred of the Ministers person, or mislike. 1.King.22.7,8.

Itching of the eares & affectatiō to heare such as delight the eares, and please their fancies. 2.Tim.4.3. Mica.2.11.

Schismaticall affectation to heare some Ministers, and in comparison of them, to contemne others. 1.Cor. 1.11,12. 3.4.

Whither we goe; to wit, to the place of Gods presence, to appeare before him.

To what end, to { Performe an holy and vpright seruice vnto God. / We religiously the meanes of our saluation.

Meditation. { What our wants { Knowledge: / Faith: / Obedience, &c. } are in regard of } that wee may come with hungring and thirsting desires to the hearing of the Word. 1. Pet. 2. 2.

How necessary, profitable and effectuall the Word of God is, for relieuing our wants.

The helps which we are to vse, are { Prayer for { The Minister, that God would assist him, and direct him by his Spirit, &c. Ephes. 6. 19. Col. 4. 3. / Our selues, that the Lord would illuminate our minds, open our hearts, strengthen our memories, subdue our affections, transforme our liues into the obedience of his truth, &c. Psal. 119.

B. Duties while we heare:

B. Duties

B. Duties while we heare:

1. To set our selues in Gods presence, and to behaue our selues as before him. Act. 10. 33.

2. To acknowledge the Minister to be the Embassador of God, 2. Cor. 5. 20. and to heare the Word preached, as the Word of God. 1. Thes. 2. 13. Deut. 32. 3. Ionas 3. 5.

- Reuerence and feare. Esa. 66. 2.
- Silence. Men are silent to heare but their Superiour speake. Iob 29. 9.
- Readinesse and desire to learne. Act. 17. 11.

3. To heare with

- Attention. Act. 8. 6. Luke 4. 20. | 19. 48. | 8. 8.
- Faith. Heb. 4. 2. Act. 13. 48.
- Alacrity, & not with wearinesse.
- Constancy, not departing before the end.
- Meekenesse and submission, Iam. 1. 21. accommodating our selues to euery part or passage of the Sermon: as when the Minister

And not

- With wandring mindes. Ezech. 33. 31.
- Reading, or being otherwise occupied.
- Sleeping. Act. 20. 9.
- Teacheth, with teachableneſſe to learne.
- Confuteth, to lay aside our error, that wee may be found in the faith. Tit. 1. 13.
- Exhorteth or reproueth, &c. to receiue the words of exhortation. Heb. 13. 22. Prou. 15. 31, 32.

Not as Act. 5. 33. | 7. 54. | 22. 22, 23.

4. To receiue it into a good and honest heart, with desire to retaine it, and with purpose to practise it. Luk. 8. 15. Not as Eze. 33. 31, 32.

5. To lay it vp in the treasure of our hearts. Luk. 2. 19. 51. Prou. 4. 21. and to heare for afterwards. Esa 42. 23.

Not to let it slip from vs. Heb. 2. 1.

C. Duties after wee haue heard. To
- Meditate of that which we haue heard, and as it were, to chew the cud. Act. 17.10,11. Psalm.1.2.
- Conferre with others, especially such as are committed to our charge. Deut.6.7.
- Call it to mind as occasion shall be offered, and not to be hearers of forgetfulnesse. Iam.1.25.
- Endeuour to practise it. Luke.8.15. | 6.42. | 11.28. Iam.1.22.

3. The administration and vse of the Sacraments.

Wherein wee are to follow the direction of Gods Word, *viz.* that wee vse
- Those Sacraments, and no other, which the Lord hath instituted in his Word.
- Them after that manner which God hath prescribed in his Word.

The Sacraments of the New Testament (for the Old appertaine not to vs) are onely two, *viz.*
- Baptisme.
- The Lords Supper.

In the right vse of Baptisme, there are duties required in the
- Party baptizing: in whom it is required, that he
  - Be a lawfull Minister.
  - Do administer it according to Christs institution: where consider
    - What, *viz.* the
      - Element, which is water onely.
      - Sacramentall Word.
    - To whom, *viz.* to those who are within the couenant, whether
      - Growne persons.
      - Infants.
- Party baptized, *viz.* faith and repentance,
  - Truly professed, by him that is of yeeres.
  - Promised in behalfe of the Infant, and performed when he comes to yeeres.
- People,
  - To be present to receiue the party baptized, into the congregation.
  - To ioyne in prayer for the party baptized.

Otherwi

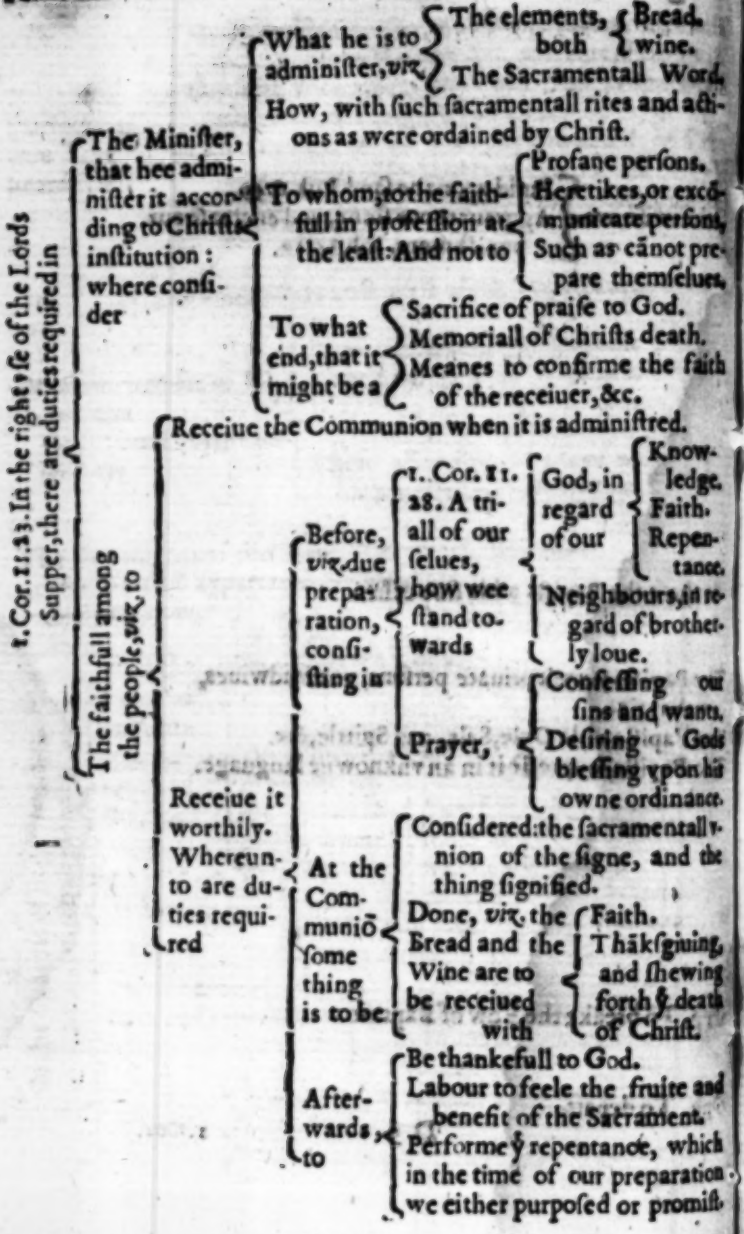
Otherwise we { Build vpon the sand. Luk. 6. 49.
Aggrauate our sinne, and encrease our punishment. Ioh. 15. 22.

To these the Papists adde fiue other.

The Papists permit priuate persons, yea Midwiues, to baptize.
The Papists adde Oyle, Salt, and Spittle, &c.
The Papists suppresse it in an vnknowne language.

Opp. To breake the Vow of Baptisme.

Opp. To depart.


1. Cor. 11. 33. In the right vse of the Lords Supper, there are duties required in
The Minister, that hee administer it according to Christs institution: where consider
What he is to administer, viz. The elements, both Bread. wine. The Sacramentall Word.
How, with such sacramentall rites and actions as were ordained by Christ.
To whom, to the faithfull in profession at the least: And not to Profane persons. Heretikes, or excommunicate persons. Such as cānot prepare themselues.
To what end, that it might be a Sacrifice of praise to God. Memoriall of Christs death. Meanes to confirme the faith of the receiuer, &c.
The faithfull among the people, viz. to
Receiue the Communion when it is administred.
Receiue it worthily. Whereunto are duties required
Before, viz. due preparation, consisting in
1. Cor. 11. 28. A triall of our selues, how wee stand towards God, in regard of our Knowledge. Faith. Repentance.
Neighbours, in regard of brotherly loue.
Prayer, Confessing our sins and wants. Desiring Gods blessing vpon his owne ordinance.
At the Communiō some thing is to be
Considered: the sacramentall vnion of the signe, and the thing signified.
Done, viz. the Bread and the Wine are to be receiued with Faith. Thāksgiuing, and shewing forth y death of Christ.
Afterwards, to
Be thankefull to God.
Labour to feele the fruite and benefit of the Sacrament.
Performe y repentance, which in the time of our preparation we either purposed or promist.

The Papists withhold the Cup from the people.
The Papists powre water into their wine.
They mutter the words as a charme ouer the bread.

They vse diuers gesticulations, partly
- Ridiculous.
- Idolatrous, as
  - Elevation.
  - Adoration.
  - Carrying about
  - the Bread.

The Popish Priests distribute nothing to others, but are the onely receiuers in their priuate Masses.

The Papists consecrate their Eucharist, that it may bee
- Adored and carried about in pompe, and not to bee receiued.
- A sacrifice propitiatory for the quicke and the dead.
- An Idoll which they worship in stead of Christ.

And these were the parts of Gods worship.

Now follow the { Adiuncts of Gods worship, as the { Circumstances / Ceremonies. } / Meanes thereof. }

Concerning the circumstances belonging to Gods worship, and the ceremonies therein to bee vsed, we are to follow the generall rules of Gods word, namely, that all things bee done
- To edification. 1. Cor. 14.26.
- Decently. 1. Cor. 14.13 — 1. Cor. 14.40.
- According to order. — 1. Cor. 14.40.

The meanes of Gods worship especially of
- Prayer, Fasting: see my Treatise thereof.
- The Ministery of the Word and Sacraments, as the
  - Preparation and education of Ministers in schooles of learning. 1. Sam. 10.5. 19.20. 2. King. 4.38.
  - Preseruation and sufficient maintenance. Deut. 12. 19. 1. Tim. 5.17. Gal. 6. 6,7.

The

The third Commandement.

The Affirmative part, Commanding vs to sanctifie the Name of God. Matth. 6. 9. Psal. 29. 2.

The Negative part, Forbidding to take the Name of God in vaine; that is, to profane it, or pollute it.

The speciall duties of sanctifying Gods Name, are the vſage of Gods Name holily,

according to the generall acceptation of Gods Name, which ſignifieth either

1. God himſelfe, and his attributes, which are himſelfe. Ioel 2.32. Deut. 28.58. Exod. 33.19. with 34.5, 6, 7.

2. Renowmed: his Name of renowme, or glory. Exod. 9.16. Pſal. 8.1.

3. His titles: as Iehouah, Iah, Lord, God, &c. Exod. 3.15. Exod. 6.3.

4 Word of God. Act. 9.15 | 22. 13.

5. Religion of God, preſcribed in his Word. Mic. 4.5. 1. Kin. 5. 3.5.

6 Common to all, as the workes of God, for God is known by his works, as men are by their names. Rom. 1. 19.20. Exod. 34.7. Pſ. 38.11, 12.

That whereby he is named, that is, Knowne, as

Peculiar to his Church as the

Meanes whereby hee is known, which are either

After an especiall manner, according to any almoſt of the former acceptations, and that is, by

Swearing.

our

the fruit of

good workes

for thereby we

1. As the name of God signifieth God himselfe, and his attributes.

Thus wee are to sanctifie the name of God, in our

- Hearts, 1. Pet. 3. 14, 15. by
  - Thinking and conceiuing of God and his attributes, holily and reuerently.
  - Acknowledging, beleeuing, and remembring effectually God and his attributes.
- Mouthes, by
  - Confessing, and professing God and his attributes. Rom. 10. 10. 1. Pet. 3. 15.
  - Speaking holily and reuerently of God and his attributes.
- Liues, by a conuersation answerable to the effectuall knowledge of God and his attributes. Deut. 28. 58.

2. As the Name of God signifieth his glory.

Thus wee are to sanctifie the name of God, by glorifying him in our

- Hearts, by a true
  - Desire of Gods glory.
  - Purpose and intent thereof. Mal. 2. 2.
- Mouthes, by making the glory of God, both
  - Matter of our speech: for by giuing praise and thankes to God, we glorifie him. Psalm. 50. 23.
  - End of our speech, by vttering
    - Necessary truth. Iosh. 7. 19. Col. 4. 6.
    - Sauory speeches.
  - Doing all things to the glory of God. 1. Cor. 10. 31.
- Liues, by Bringing forth the fruits of good workes: for thereby we
  - Glorifie God our selues. Iohn 15. 8.
  - Cause others to glorifie him. Math. 5. 13.

The

The speciall vices.

To entertaine base, vnreuerent and vngodly thoughts, concerning God and his attributes. Psal. 50. 21. this is to blaspheme God in our hearts. Iob 1. 5. Psalm. 14. 1. | 10. 11. Rom. 1. 21.

Not to know God, &c. effectually. Rom. 2. 4, 5.

Not to confesse God and his attributes before men. Mat. 10. 33.

To speake of God, or his attributes { Vnreuerently. Psalm. 78. 19, 20. / Vnholily. Exod. 5. 2.

Not to sanctifie God in our liues. Num. 20. 12. Tit. 1. 16.

Pride, and vaine-glory. Gen. 11. 4.

Neglect of Gods glory. Rom. 1. 21.

To suppresse the praises of God, and to be vnthankefull to him. Luk. 17. 17.

To blaspheme the name of God. Leuit. 24. 11.

Opp. Truth { Dissembled, or suppressed. Ioh. 9. 22. | 12. 42, 43. / Denyed. Mark. 14. 68. / Oppugned. Act. 26. 11. 1. Tim. 1. 13.

Speech, { Idle. Math. 12. 36. / Vnsauoury. Col. 4. 6.

By our sinnes, to { Dishonour God. Rom. 2. 23. / Cause his name to bee blasphemed. Rom. 2. 24. 2. Sam. 12. 14. Tit. 2. 5.

3. As the Name of God signifieth his titles,

which we vse by taking them { Vp in our mouthes and writings. Vpon vs, when wee are called after Gods name, and his name is called vpon in vs. Genes. 4. 26. Esa. 43. 6, 7. Act. 11. 26.

We sanctifie the Name of God in our speech and writings, when it is mentioned { In a matter serious. After a reuerent manner. To a good end.

And hereunto is referred Blessing of { God. Rom. 9. 5. | 2. 25. 2. Cor. 11. 31. Iam. 3. 9.

Mē, which { Generally is required of all. Mat. 5. 44. Rom. 12. 14. and here to salutation is referred. Gen. 47. 7. 10, Iudg. 6. 18. Rom. 16. 16. Mat. 5. 47.

After a peculiar manner is to bee performed by Superiours. Heb. 7. 7. as by { Parents. Gen. 27. 27. | 49. Ministers. Num. 6. 23, 24, 25. Magistrates. 2. Sam. 6. 18. 1. King. 8. 55.

We sanctifie the Name of God and of Christ our Saviour, which we take vpon vs, professing our selues Christians, and the children of God, when wee walke worthy our calling. Ephes. 4. 1. Tit. 2. 10. 2. Tim. 2. 19. Eph. 5. 3.

Neuer

Neuer to to make mention of God, which is a signe that he is not in mens thoughts.

To mention it amisse, as
- In a matter light and ridiculous, as in sport, iests.
- After a manner
  - Vnreuerent and careleſſe.
  - Superſtitious.
- To a wicked end, as to
  - Charmes and Exorciſmes. Act. 19. 13.
  - Wicked ſentences, which begin, *In nomine Dei Amen.*
  - Erroneous doctrines. Ier. 23. 25.

Opp. Curſing. Rom. 12. 14.

Salutation,
- Neglected in due time and place.
- Abuſed to
  - Hypocriſie, where it is not ſincere and from the heart.
  - Malicious purpoſes. 2. Sam. 20. 9. Math. 26. 49.

Name of Chriſt, as it is taken vpon men, profaned, Gen. 6. 2. which is a fault either
- Common to all wicked perſons which call themſelues Chriſtians.
- Peculiar to the Ieſuites, who vnder the name of Ieſus, ſerue Antichriſt.

1. As

4. As the Name of God doth signifie his Word.

This (to omit the holy and pure vse of it, in the preaching & hearing thereof, of which we spake in the 2. Cō.) we are to sanctifie in our

- Hearts, by a holy
  - Meditation therof,
  - Desire, study and care to know and practise it. — Psal. 119.
- Words and writings, by applying it to those vses for which it is profitable. 2. Tim. 3. 16. to our selues, or others, for the
  - Information of the iudgement, by doctrine and cōfutation.
  - Reforming of the life & affections, by admonitiō, exhortatiō, reproof, consolation.
- Deedes, by obeying it from our hearts. Rom. 6. 17. Luk. 11. 28. Ioh. 13. 17.

5. As the Name of God signifieth his religion.

This are we to sanctifie by a conuersation answerable to the Religion which wee professe, Tit. 2. 11, 12, 13. Ephes. 4. 20, 21, 22, 23, 24. & 5. 8, 10, 11. This being the right way, Esa. 30. 21. Act. 9. 2. wee are to walke in it, Mic. 4. 5. and that

- Vprightly, in respect of God. Psa. 119. 1. Gal. 2. 14. Gen. 17. 1.
- Inoffensiuely, in respect of men. 1. Cor. 10. 32. Heb. 12. 13. Phil. 1. 10. Act. 24. 14, 15, 16.

The

The Word of God is profaned in the

- Heart, when wee haue neither desire to know it, nor care to keepe it.
- Words & writings, when they are abused to vses either
  - Vaine and vnprofitable, as when it is read in an vnknowne language, or so sung, that it cannot bee vnderstood. Psalme. 47.7.
  - In respect of
    - Iudgement, as for the
      - Confutation of the truth.
      - Confirmation of errours.
    - Manners, as to
      - Impenitency. Psal. 50.16,17.
      - Scoffes and iests.
      - Charmes and inchantments. Deut. 18.11,12.
- Deeds, when we doe not obserue it to doe it, Leuit. 22.31, 32. either through
  - Neglect. Matt. 1. 22. Amos 2.7. Prou. 30.9.
  - Contempt, which is a kind of blasphemy. Num. 15.30,31.

Thus y name of God is take in vaine, when our conuersation is not agreeable to our profession: as when men walke in respect of

- God, in hypocrisie, 2. Tim. 3 5. pretending the profession of religion to their
  - Worldly respects. Phil. 3.18,19.
  - Wicked respects. Mat. 23.14. 1. King. 21.9. 2. Sam. 13.8. Math. 2.8.
- Mē, offensiuely: and thus the name of God is profaned by the
  - Dissolute and wicked life of carnall-gospellers. Rom. 2.24.
  - Offences of the godly, 2. Sam. 12. 14. and those y would seeme forward professors.

6. As

6. As the Name of God signifieth his workes, both of
- Creation, in respect whereof he is called the Creator.
- Administration, in regard whereof he is called the Gouernour and Iudge of the world.

The workes of Creation or creatures, we are to sanctifie by a
- Holy meditation and mentioning of them, to
  - Gods glory, that we
    - In them may acknowledge the wisedome, power and goodnesse of God. Rom. 1. 19, 20. Psal. 19. 1.
    - Knowing him by his workes, may glorifie him as God. Rom. 1. 21.
    - Acknowledging in the the workmanship of God, may speake honourably thereof. Psa 139. 14. Gen. 1. 31.
  - Our good, that what the Scripture hath taught vs in them to
    - Imitate, we may follow. Math. 6. 26, 28. Pro. 6. 6.
    - Auoide, we may shun. Psalm. 32. 9. Ierem. 5. 8. 1. Pet. 2. 11.
- Pure, viz. sanctified by
  - The Word. 1. Tim. 4. 5.
  - Prayer.

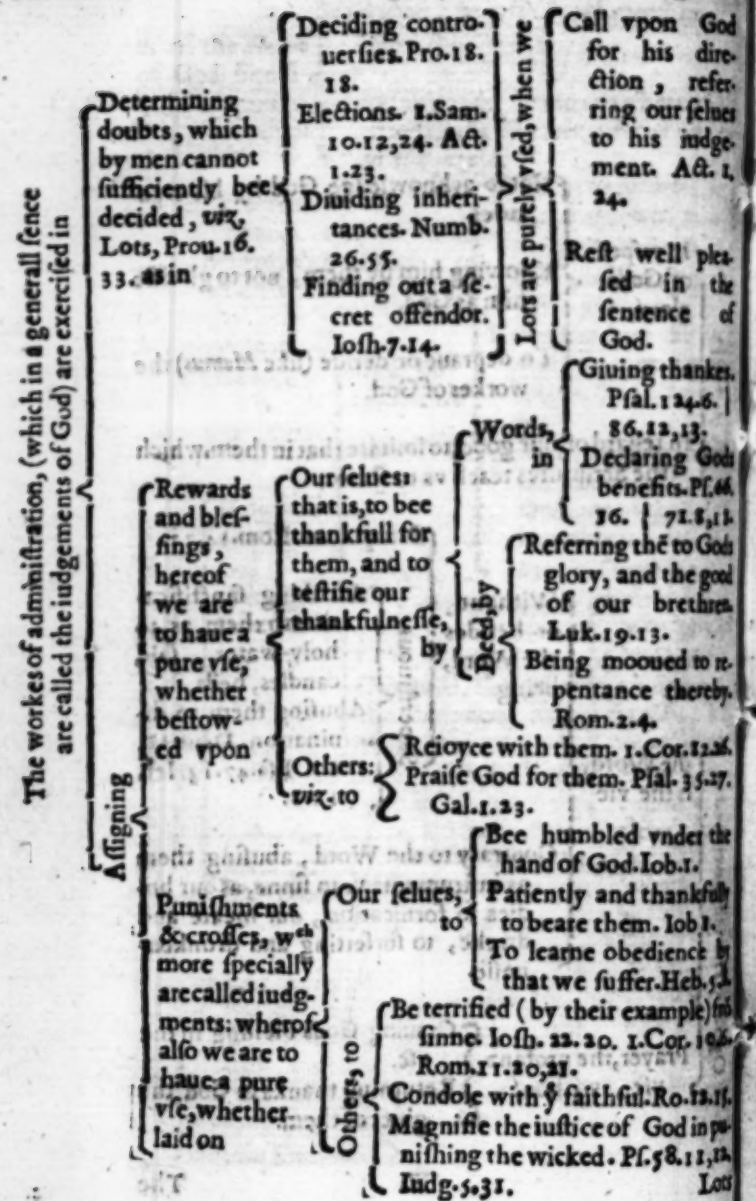
Opp. To the vse sanctified by

Opp. In respect of Gods glory,
- Not to acknowledge God by his creatures.
- Knowing him by them, not to glorifie him as God.
- To deprave or deride (like *Momus*) the workes of God.

In regard of our good, to imitate that in them, which the Scriptures teach vs to shun.

Opp. To the vse sanctified by the Word, is the vse
- Without, or besides the Word, being
  - Superstitious,
    - Scrupulous. Rom. 14. 23.
    - Ascribing sanctification to them, as, to holy-water, salt, candles, bells.
    - Abusing them to diuination. Deut. 18. 10. Esa. 47. 13. Iere. 10. 2.
- Contrary to the Word, abusing them as instruments vnto sinne, as our bodies to fornication, our meate and drinke, to surfetting and drunkennesse.

Prayer, the profane vse, without
- Craving Gods blessing in the vse.
- Returning thanks to God the giuer of them.


The workes of administration, (which in a generall sence are called the iudgements of God) are exercised in
Assigning
Determining doubts, which by men cannot sufficiently bee decided, viz. Lots, Prou. 16. 33. as in
Deciding controuersies. Pro. 18. 18.
Elections. 1. Sam. 10. 12, 24. Act. 1. 23.
Diuiding inheritances. Numb. 26. 55.
Finding out a secret offendor. Iosh. 7. 14.
Lots are purely vsed, when we
Call vpon God for his direction, referring our selues to his iudgement. Act. 1. 24.
Rest well pleased in the sentence of God.
Rewards and blessings, hereof we are to haue a pure vse, whether bestowed vpon
Our selues: that is, to bee thankfull for them, and to testifie our thankfulnesse, by
Words, in
Giuing thankes. Psal. 124. 6. | 86. 12, 13.
Declaring Gods benefits. Ps. 66. 16. | 71. 8, 15.
Deed, by
Referring the glory, and the good of our brethren. Luk. 19. 13.
Being mooued to repentance thereby. Rom. 2. 4.
Others: viz. to
Reioyce with them. 1. Cor. 12. 26.
Praise God for them. Psal. 35. 27. Gal. 1. 23.
Punishments & crosses, which more specially are called iudgments: wherof also we are to haue a pure vse, whether laid on
Our selues, to
Bee humbled vnder the hand of God. Iob. 1.
Patiently and thankfully to beare them. Iob 1.
To learne obedience by that we suffer. Heb. 5. 8.
Others, to
Be terrified (by their example) from sinne. Iosh. 22. 20. 1. Cor. 10. 6. Rom. 11. 20, 21.
Condole with y faithful. Ro. 12. 15.
Magnifie the iustice of God in punishing the wicked. Ps. 58. 11, 12. Iudg. 5. 31.

Lots

Lots abused, in
- Casting of fortunes.
- The game called Lottery.
- Those games of Dice and Cards, &c. which wholy consist in chance: for in toyes and sports we are not to appeale to the immediate iudgement of God. Prou. 16. 33.

Not to be thankefull to God for his benefits.

Not to testifie our thankfulnesse: but rather to
- Assume the praise to our selues.
- Abuse Gods blessings to
  - His dishonour.
  - Harme of others.
  - Impenitency.

To enuy the graces of God in others.

Not to be humbled vnder the hand of God. Ier. 5. 3. Esa. 22. 12, 13.

To be impatient and to murmure.

To be incorrigible. Esa. 15. Ier. 2. 30.

Not to be warned by the iudgements of God vpon others. Dan. 5. 22. but rather to be pleased with our selues, that we are not so afflicted. Luk. 13. 1, 2, 5.

To reioyce at the afflictions of others. Iob 31. 29.

Of Othes.

1. In generall.

The Name of God is to be sanctified by a lawfull Oth. Where consider two things: First, that wee are to sweare vpon iust occasion. Deut. 6. 13. Psal. 63. 11. Esa. 45. 23. Secondly, that we sweare lawfully.

Duties required in a lawfull Oth, respect the

Obiect: for we are to sweare by the Lord alone, Esa. 65. 16. Ierem. 12. 6. Either
- Directly.
- Indirectly, the inuocation & attestatiō referred to God, though something else be named.

Maner, for we are to sweare, Ier. 4. 2. in

Truth, Rom. 9. 1. that is,
- To that which is true.
- Truly, *Ex animi sententia*. 2. Chr. 15. 15.

Righteousnesse, promising by Oth lawfull things onely.

Iudgement, discerning the necessity of our Oth, in respect of the
- Person
  - Imposing it.
  - Not beleeuing a necessary truth without it.
- Thing which cannot otherwise be proued.
- End, for
  - Gods glory.
  - The good of
    - Our selues.
    - Others.

Duly weighing the conditions & circumstances. Gen. 24. 5. Iosh. 2. 17, 18, 19.

End, for we are so to sweare, that
- God may haue glory by the manifestation, or confirmation of a necessary (but hidden) truth, which otherwise could not bee demonstrated. Iosh. 7. 19.
- Our neighbour may be satisfied, controuersies may be ended. Heb. 6. 16.
- Our owne innocency cleered, Exod. 22. 11. and our duty discharged. 1. King. 8. 31.

To

To refuse altogether to sweare, with the Anabaptists.
To sweare vnlawfully.

To sweare by any thing besides God, Ier. 5.7. Zeph. 1. 5. vsing Others
- Ridiculous: as By Lakin, &c.
- Pharisaicall, by creatures, as Light, Fire, &c.
- Popish, as by
  - Saints: *Mary, Iohn*, &c.
  - Idols, as
    - Masse. } Amos 8.14.
    - Rood. }
- Heathenish by the gods of the Gentiles, 1. King. 19.2. *Meberele, Medius Fidius, &c.*
- Blasphemous, as by all the parts and members of Christ.

Opp. to sweare
- To that which is false. Leuit. 19.12.
- Falsely, with a mind to deceiue. Ps. 24.4.

To sweare to an vnlawfull thing, which either
- Is apparently vnlawfull at the time of the Oth. 1. Sam. 25.21, 32. | 28.10.
- Afterwards proueth to be vnlawfull. Mark. 6.23, 25.

Opp. To sweare
- Without necessity, as they vse to doe, who sweare ordinarily and commonly: this is to pollute the Name of God, and to make that common, which he hath sanctified and extolled aboue all things. Math. 5.37. Iam. 5.12. Ecclus. 23.8.
- Rashly and vnaduisedly. Leuit. 5.4. 1. Sam. 14.39, 44. as those which sweare in heate and choler.

To sweare to
- No end, vainly, & through a foolish custome, without regard of Gods glory, or good of their brethren, or discharge of their duty.
- An ill end, as
  - For a brauery, that they may glory in their shame, & garnish their speech with the pollution of Gods Name.
  - To falsifie the truth, and to win credit to a falshood.

2. In speciall.

There are two distinctions of Othes.

1. An Oth is either
   - Assertory, wherein some truth is auouched, and that, if it bee
     - Certaine & known, simply that it is so.
     - Supposed, according to our opinion, that wee thinke so.
   - Promissory, whereby we truly promise some lawfull thing which is in our power, calling vpon God not onely as our witnesse and Iudge, but also as our surety, that wee will performe it. Heere foure things are required:
     1. That the thing be lawfull.
     2. That it is, and will be in our power.
     3. That wee haue a true and vnfained purpose to performe it.
     4. That wee doe indeede performe it, Num. 30. 2. though to our owne hinderance. Psa. 15. 4.

2. An Oth is either
   - Publike.
   - Priuate.

Opp. To auouch that to bee { True, which we know to be false. / Certaine, which we know not to be true.

Opp. To promise by Oth that which { 1. Is not lawfull, which is to sinne with an high hand, and with a desperate resolution to doe ill. / 2. Is not in our power, wch either { Appeareth so at the first; and so cannot be promised by Oth, without extreme profanesse. / Proueth so afterwards; & therfore cannot be promised simply, without great rashnesse. / 3. We doe not meane to performe t which is to sweare deceitfully. Psal. 24. 4. / 4. Which wee doe not performe, being a thing lawfull, and in our owne power; and this properly is called Periurie.

But if it be { Impossible; our Oth doth not bind vs. / Vnlawfull, wee are bound to breake it: otherwise we adde sinne to a sinne.

In publike Othes, cõsider the duty of him that
- Imposeth it, viz. that he so impose it, as that the Oth may be taken in
  - Truth.
  - Iudgement.
  - Righteousnes.
- Deposeth: that the consideration of the publike place or seat of judgement, make him the more reuerently and circumspectly performe the generall duties, both in Othes
  - Assertory.
  - Promissory.

A priuate Oth may be taken only vpon necessity. Mat. 5.37. for what is redundant, aboue yea or nay, in ordinary talke or communication, is of euill: and consequently priuate Othes must be rare and geason.

To Promissory Othes we are to referre Vowes, which are Promissory Othes, made to God voluntarily, concerning the performance of some certaine thing which may be acceptable to God, either for the confirmation of our faith in Prayer, or for the strengthening of our resolution in the performance of some good thing which wee purpose.

Duties required in Vowes, belong either to the
- Making
- Performing

of them. Psal. 76.11. Eccl. 19.21.

Those which belong to the making of a vow, concerne the
- Obiect, which is God alone, Psal. 76.11.
- Manner. A.
- End. B.

Opp.

Opp. To impose an Oth,

- When it is not necessary.
- Vpon men of no credit, who make no conscience of an Oth.
- In matters of no moment.
- Tumultuously and in haste.
- Iniuriously, especially in a capitall cause, to make the party accuse himselfe.
- Against his conscience, when hee knoweth that it
  - Is false.
  - Will not be performed.

Opp. To depose in an Oth

- Assertory, contrary to conscience, for
  - Malice.
  - Favour.
  - Hire.

  } 1. King. 21. 13. Mark. 14. 56.
- Promissory, contrary to a mans purpose: as when being chosen to publike places, or admitted into societies, men take Othes, onely because it is the custome and manner that they should sweare, not because they meane to keepe their Oth.

To sweare in our communication,

- Without necessity,
  - Rashly.
  - Profanely. Ier. 23. 10.
- Ordinarily and commonly.

The Papists vow to Saints, both

- Themselues: as to *Augustine, Francis, Dominick, &c.* as the Nazarites were wont to vow themselues to God. Numb. 6.
- Other things; as Oblations, and Pilgrimages, &c.

Those

A. Manner, for it must be made in

- Truth, & therfore must be { Sincere. 2. Chron. 15. 15. / Voluntary. Deut. 23. 23.
- Righteousnesse, both in respect of the
  - Person vowing, that either hee { Be his owne man. / Haue the consent of his gouernour. Numb. 30.
  - Thing vowed, that it be lawfull & acceptable to God: as
    - Things good and commanded: of such, Vowes are made
      - Absolutely, which are renewings of our Vow in Baptisme.
      - With restraint of circumstances: as to giue so much almes weekely; or to pray so oft daily, &c.
    - The vse, or forbearance of things indifferent, as we haue found the same profitable or hurtfull to vs.
- Iudgement, so as the party cleerly discerne it to be a thing, 1. lawfull and acceptable vnto God: 2. in our power, either naturally, or by the assistance of Gods grace promised to vs: 3. profitable.

B. End of the

- Vow, which is, to confirme our { Faith in Prayer. 1. Sam. 1. 11. / Resolution in good things.
- Thing vowed, wch must bee referred to the
  - Glory of God, as Vowes Eucharisticall, sacrifices of praise, gifts to be bestowed to godly vses. Ps. 66. 13, 14. | 61. 8. | 132. 2, 5. Leuit. 27. 16. Gen. 28. 20, 21.
  - Good of our brethren: as Vowes of charity and mercy towards the poore.
  - Our profit: as the Vowes of
    - Sobriety, of fasting and abstinence.
    - Repentance, as of
      - Humbling our soules. Num. 30. 14.
      - Amending our liues, in
        - Forsaking our sinnes, with the occasions thereof.
        - Stirring vp our selues to the performance of our duties.

Opp

Opp. Vowes { Hypocriticall: when men doe not truly purpose to performe them: such as hypocrites make in the time of aduersity, to deceiue God. Psal. 78.36.
Forced: as of some young persons, which against their will are thrust into Monasteries, and made to vow single life.

The Vowes of children entring into a Monastery, against the will of their parents, are held firme among Papists: as Mat. 15.5,6.

Opp. To vow things either { Simply euill. { Such are Monasticall Vowes.
Euill to vs.

Opp. To vow that which either is not, or wee know it not to bee { Lawfull and acceptable to God. Deut. 23.18. as the Vow of voluntary pouerty.
In our owne power: as the Vow of single life, in them that haue not the gift of continency.
Profitable, as going on pilgrimages, &c.

Vowes therefore indefinitely conceiued, (as that of *Iephthe*, Iudg. 11.31.) are vnlawfull, because we know not whether they will be lawfull, in our power, or profitable.

Opp. To vow with the Papists, such things as serue neither for the { Glory of God, but { To superstitious and idolatrous ends.
For their owne glory, with opinion of merit.
Profit of their neighbor, but contrary thereto, as the Vow of { Monasticall obedience, making them renounce all duty to parents, & seruice to their countrey.
Voluntary pouerty, making them drones, &c.
Good of themselues, as ỹ Vow of continency, from whence all the vncleanesse & incõtinency of the Popish Clergy proceedeth.

As

As touching the performance of Vowes, the Scripture requireth that we should performe them, or else we commit a sinne, as bad, or worse than Periury, Num. 30.3. & that without
- Delay. Eccles. 5.3. 4. Deut. 23. 21.
- Diminution. Num. 30.3. Deut. 23. 23.

Prouided alwayes, that the thing vowed bee
- Lawfull. Otherwise wee haue sinned in vowing, but wee are not bound to the performance.
- In our power.

Nothing doth bind the conscience, which is against the Word of God.

Vowes are of 2. sorts: some
- Common to all Christians, as the Vow in Baptisme, wherby we consecrated our selues to God, and is more carefully to be performed.
- Proper to seuerall men, and it is either a
  - Renewing of the common Vow, which is needefull to bee done, when men come to yeeres of discretion.
  - New vow, concerning
    - Certaine things commanded, with limitation of circumstances.
    - Things indifferent, to bee vsed or refused, as wee haue found them by experience to bee profitable or hurtfull for vs.

Not

Not to performe lawfull Vowes, being in our power.
To vse delay, which argueth vnwillingnesse.

To performe it by the halues, which argueth doubling, as in *Ananias* and *Saphyra*. Act. 5.

To thinke our selues bound to performe vnlawfull or vnpossible Vowes. Iudg. 11. 35, 39.
To pretend we cannot performe the Vow of Baptisme, and such like lawfull Vowes, when we will not.

Not to performe the Vow of Baptisme, or those whereby it is renewed:

Or any other lawfull or profitable Vow, which is in our power to performe, if we will.

The

The fourth Commandement.

The Affirmative part,

Commanding vs to remember the Sabbath to sanctifie it. Esa. 56.2.

Whence two things are to be considered:
1. That we must sanctifie the Sabbath.
2. That we must be mindfull and carefull of it to sanctifie it.

To the sanctification of the Sabbath two things are required: *viz.*
- Rest, which is signified in the word Sabbath.
- The sanctifying of that rest.

The rest which is required, is partly
- Outward, from bodily labours, and worldly businesse. Vers. 9.10.
- Inward, from the seruile workes of sinne.

Of the outward Rest, 3. things to be considered:

1. Why it is required, *viz.* as a remedy against distraction.

2. From what workes: *viz.* workes of our owne, and seruile workes, as
- Buying and selling. Neh. 13.15.
- Carrying of burthens. Ierem. 17. 22.
- Iourneyes. Exod. 16.29, &c.

How farre forth works are forbidden: *viz.*

3. As they are meanes of distraction, and hindrances of the entire sanctification of the Sabbath.

Not as they are referred either to the meanes, or workes of sanctification. To the Meanes: as the
- Labours of the Ministers, in and about their Ministery. Math. 12.5.
- Trauell of the people to the places of Gods worship. 2. King. 4.23.

Workes, as the duties of mercy and charity: as to heale the sicke; to helpe a woman in trauell, &c. Math. 12.7,12. Hos. 6.6.

Nor as they are works of necessity. Mat. 12. 1. to 19. Of necessity I say,
- Present, so as they could not haue been done before, nor may bee done afterwards.
- Sanctified, nor cõtracted, through our owne negligence.

The

The Negative part,
Forbidding the profanation of the Sabbath.

Opp. The
- Extremes, in
  - Excesse: a Iewish and superstitious obseruation of the outward rest, preferring it before either the meanes, or workes of sanctification. Mat. 12. 1, 2. Mark 3. 2. Luk. 13. 14. Ioh. 9. 14, 16. 1. Mac. 2. 38.
  - Defect: the neglect of the outward rest, following of bodily labours and worldly businesse. Exod. 34. 21. | 31. 13, 14.
- Abuse of rest, to
  - Idlenesse: when rest is not vsed as a meanes, but men rest in it as the end; which is worse than bodily labour. *Sabbathum Asinorum.*
  - Vanity, in profane sports and pastimes, which more distract, and more hinder our workes than honest labours. Esa. 58. 13. *Sabbathum Vitioli.* Exod. 32. 6, 18, 19.
  - Sinne, as to gluttony, drunkennesse, whoredome, &c. *Sabbathum Satanæ.*

By

By necessity therefore are excused, the necessary
- Labour in prouision of food.
- Tending of cattell. Math. 12.11.
- Labours of Mariners, being before the Sabbath on the sea.
- Fight for defence of our Countrey. 1. Mac. 2.41.
- Labours of seruants, and subiects, enioyned by their masters, and Magistrates, &c. The Sabbath was made for man. Mark. 2. 27.

The inward and spirituall rest from sinne. For as we are to rest from sinne euery day (that in this life we may begin our eternall Sabbath. Heb. 4. 9, 10.) so especially on the Sabbath. Esa 56.2. | 58.13.

These workes are chiefly forbidden, as being especially
- Seruile workes, whereby men serue the deuill.
- Our owne workes.

Now followeth the sanctification of the Rest, by
- Vsing the meanes of sanctification.
- Doing the workes of sanctification.

The Sabbath is to be sanctified, both
- Publikely.
- Priuately.

The publike sanctification consisteth in
- Vsing the meanes of sanctification in the worship of God. Where we are to consider the duty of the
  - Ministers, who are to be the chiefe actors in the publike sanctificatiō of the Sabbath: their duty is to
    - Call vpon God in behalfe of the people.
    - Reade and preach the Word.
    - Administer the Sacraments at conuenient times, and as occasion is offered.
  - People,
    - To vouchsafe their presence in the assembly, Leuit. 19. 30, 67. | 23. 2.
      - Cōming duly.
      - Staying to the end.
    - Being present, to behaue thēselues religiously and vprightly (as hath been shewed in the second Commandement) in
      - Hearing the Word.
      - Calling on the Name of God.
      - The vse of the Sacraments.
- Doing the workes of sanctification: as namely, in collections for the poore. 1. Cor. 16.2.

Opp. In the

Opp.

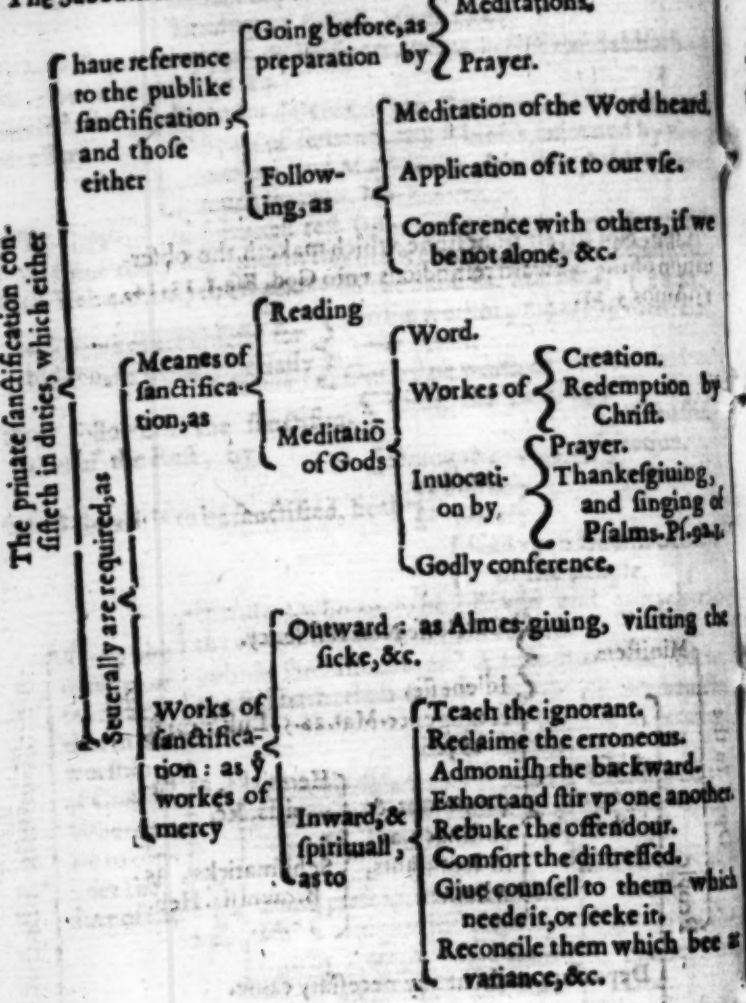
Opp. Not to reſt from ſinne, which maketh the obſeruation of the outward reſt, odious vnto God. Eſa. 1. 13, 14, 15. Amos 5. 21.

Opp. In the

Miniſters,
- Careleſſe Non-reſidency.
- Idleneſſe.
- Negligence. Mat. 22. 5. Luk. 14. 18, 19, 20.

People,
- Abſence, vpon no iuſt cauſe, through
  - Contempt & obſtinacy, as in Recuſants, whether
    - Heretickes, as Papiſts, &c.
    - Schiſmaticks, as Browniſts. Heb. 10. 25.
  - Departure without any neceſſary cauſe.
  - Irreligious and hypocriticall behauiour in the worſhip of God.

The Sabbath is also to be sanctified priuately.



To neglect the priuate sanctification of the Sabbath, misspending the time in

- Worldly affaires.
- Idleneſſe.
- Vanity.
- Sinne, &c.

2. We are to remember, or (as Deut. 5. 12.) to obserue the Sabbath that we may sanctifie it.

Where are duties required, both
- Before: so to cast our businesse before hand, and so to dispose of our affaires and iourneyes, &c. that on the Sabbath wee shall not needle to be distracted with bodily labours, or worldly businesse.
- On the Sabbath, studiously to obserue it, that is, both
  - Seriously & soundly, as the words import.
  - Willingly and with delight. Isa 58. 13.

To the weekly Sabbath, wee are to adde all other Sabbaths, lawfully ordained by the Church; all which are to be consecrated as Sabbaths to the Lord, whether they be
- Ordinary and Anniuersary, such as were the feast of
  - Purim. Hest. 7. | 9. 21.
  - The Dedication. 1. Macc. 4. 59. Ioh. 10. 22.
- Are the feasts of Christs Nativity, Resurrection, Ascension, & Pentecost.
- Extraordinary, wch are Sabbaths of
  - Ioy and thanksgiuing. Neh. 8. 9, 12.
  - Humiliation. Ioel 1. 14. | 2. 15. 2. Chr. 20. 3.

Opp. To bee mindfull of the Sabbath to profane it: as those who hauing any extraordinary businesse, will not bestow any part of the weeke vpon it, but will reserue it for the Sabbath; and make bold with God to borrow part of his Day, &c.

To obserue the Sabbath for fashion sake, keeping the outward Rest onely, putting on gay clothes, and doing nothing.

To be weary of the Sabbath, and to wish it were gone. Amos.8.5.

The not obseruing of Sabbaths lawfully ordained by the Church, either through { Neglect. / Contempt.

The miss-spending of them, (which fault is common, especially in the Feast of Christs Natiuity) to vanity and sinne.

The ſumme of the ſecond Table.

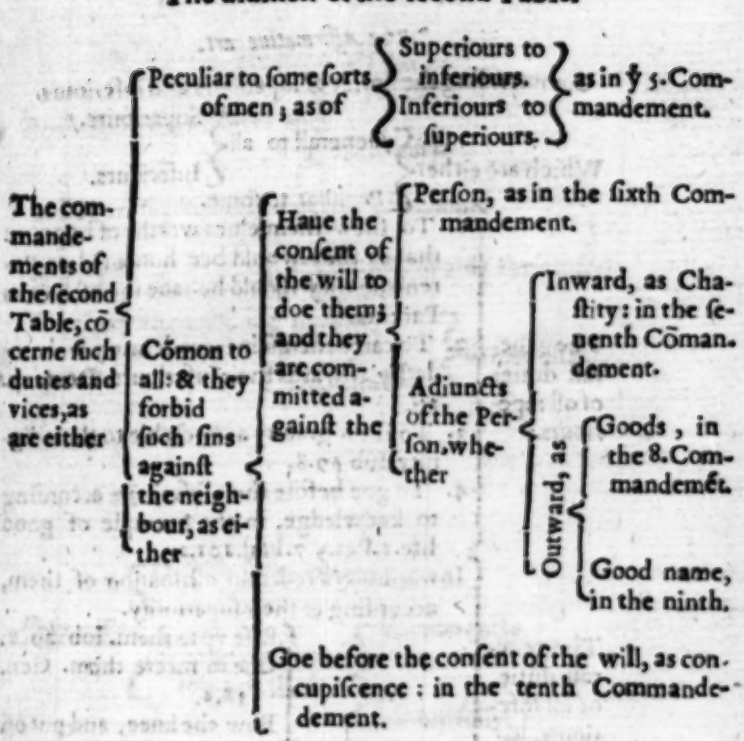
Thou ſhalt loue thy neighbour as thy ſelfe. Leuit. 19.18. Mat. 22.39. Rom. 13.8,9.

In which words we are to conſider the

- Duty, which is loue. 1. Cor. 13. 1. Ioh. 4. 20, 21. & 3. 14. and this loue muſt be
  - Vnfained. Ro. 12.9. 2. Cor. 6.6. 1. Ioh. 3. 18.
  - Feruẽt. 1. Pet. 4.8.
  - 1. Peter 1. 22.
- Obiect, thy neighbour, whereby is meant, euery one that is neere vnto vs, not onely in friendſhip, as the Phariſes imagined, Math. 5.43. or in place and dwelling, as the word is commonly vſed: but alſo in nature, as euery man is, being made of the ſame bloud, Act. 17.26. the ſame fleſh, Eſa. 58.7. after the ſame image of God. Gen. 9.6. Howbeit of this loue there are degrees, Gal. 6.10. 1. Tim. 5.8. Gen. 2.24.
- Manner, as thy ſelfe, Mat. 7.12 that is, as thou oughteſt to loue thy ſelfe, in regard both of the loue
  - Naturall, whereby thou deſireſt thine own good and ſafety, as the preſeruation of thy
    - Life, & health.
    - Wiues chaſtity.
    - Goods.
    - Good name, &c.
  - Spirituall, whereby thou deſireſt and ſeekeſt the ſaluation of thy ſoule, and the meanes thereof.

The

The diuision of the second Table.



The fifth Commandement.

The Affirmative part.

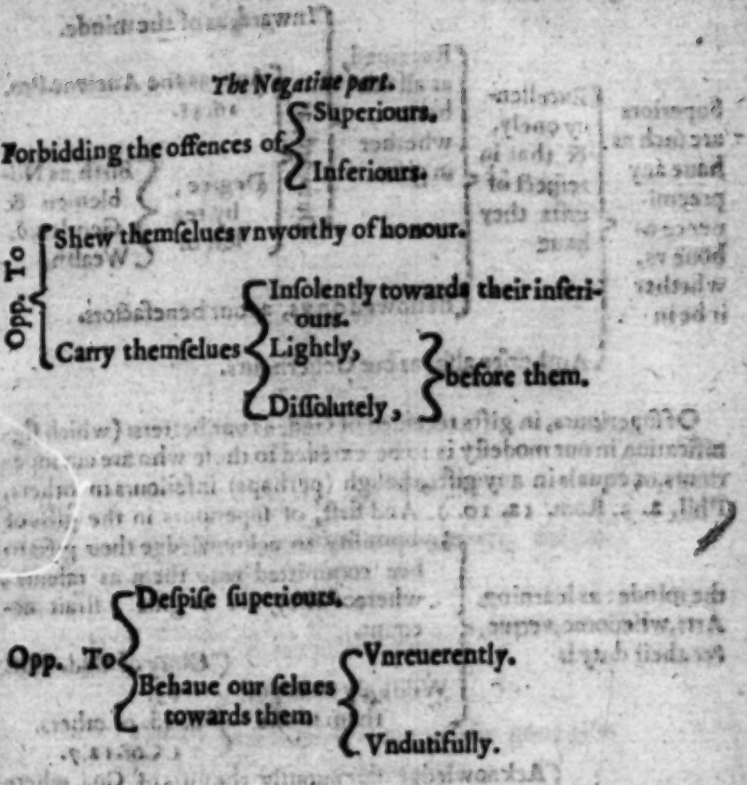
Commanding the duties of superiours and inferiours.

Which are either
- Generall to all
  - Superiours.
  - Inferiours.
- Peculiar to some.

The generall duties of all superiours.
1. To shew themselues worthy of honour: that as they would bee honoured as Parents, so they should behaue themselues as Parents.
2. To carry themselues moderately and modestly towards their inferiours. Deut. 17. 20.
3. To shew grauity answerable to their dignity. Iob 29.8.
4. To goe before their inferiours according to knowledge, in the example of good life. 1. Pet. 3. 7. Psal. 101. 2.

The generall duties of all inferiours, is, to honour their superiours: & this honour is partly
- Inward. *viz.* a reuerent estimation of them, according to their superiority.
- Outward, of the
  - Signe, according to the manner of the countrey, as to
    - Rise vp to them. Iob 29.1.
    - Goe to meete them. Gen. 18.2.
    - Bow the knee, and put off the hat. Gen. 18.2.
    - Stand before them. Iob 29.8. Gen. 18.8.
    - Giue them the precedence. 1. King. 2. 19.
    - Be silent when they speak. Iob 29. 9, 10.
    - Vse words of reuerence. 1. Pet. 3. 6. Gen. 31. 35. 42. 10. 1. Sam. 1. 15.
  - Deed to minister vnto them as iust occasion is offered. Genes. 18. 4, 5. &c. Mar. 8. 9.

Opp.


The Negatiue part.
Forbidding the offences of
Superiours.
Inferiours.
Opp. To
Shew themselues vnworthy of honour.
Carry themselues
Insolently towards their inferiours.
Lightly,
Dissolutely,
before them.
Opp. To
Despise superiours.
Behaue our selues towards them
Vnreuerently.
Vndutifully.

Speciall

Speciall duties.

Superiors are such as haue any preeminence aboue vs, whether it be in
- Excellency onely, & that in respect of gifts they haue
- Receiued, as all our betters, whether in gifts
  - Inward, as of the minde.
  - Outward, as
    - Age, as the Ancient. Pro. 16.31.
    - Degree, by reason of
      - Birth, as Noblemen & Gentlemē.
      - Wealth.
- Bestowed on vs, as our benefactors.
- Authority also, as our Gouernours.

Of superiours, in gifts receiued of God, as our betters (which signification in our modesty is to be extēded to those who are our superiours, or equals in any gifts, though (perhaps) inferiours in others, Phil. 2. 3. Rom. 12, 10.) And first, of superiours in the gifts of the minde: as learning, Arts, wisedome, vertue, &c. their duty is
- In humility to acknowledge their gifts to bee committed vnto them as talents, whereof they are to giue a strait account.
- Willingly to expose them to the
  - Glory of God. Mat. 25.
  - Good of others. 1. Cor. 12.7.

The duties of inferiours toward their superiours, in the gifts of the minde, viz, to
- Acknowledge ingenuously the gifts of God where they are, and in that degree wherein they are, to praise God for them, &c.
- Reuerence the party in whom they are.
- Seeke vnto him to be profited thereby, as our need shall require.

Opp.

Opp. To { Be lifted vp in heart aboue others, forgetting our account.
Abuse / Bury } the gifts of God.

Opp. To { Deny, extenuate or depraue the good gifts of God in others. Mark. 6. 3.
Disdaine to make vse of them, lest they should seeme to acknowledge their owne want, or the excellency of the other.

The

The duties of the Ancient, or superiour in age, viz.
- To be sober and graue. Tit 2.2.
- By their wisedome and experience to aduise and instruct the younger. Tit.2 4.
- To bee patternes and precedents of good things to the younger sort Prou.16.31.

The duties of the yonger sort towards the Anciēt:to
- Reuerence them as Fathers. 1. Tim.5. 1. Leuit.19.32.Iob 32.4,6,7.
- Ascribe experience and wisedome to their yeeres. Iob 12. 12. | 32. 7. to hearken to their counsell.
- Imitate their good example.

The duties of the
- Wealthy, to vse their riches as instruments of bounty and liberality, for the
  - Publike vse of the
    - Church.
    - Cōmonwealth.
  - Priuate good of others.
- Noble, to vse their nobility & gentry as instruments of magnanimity and munificence, & their power as a refuge and protection of the innocent and helpelesse.

The duties of those that bee inferiour to them in outward estate, to
- Esteeme of them as their superiours, in respect of that high or better estate wherein God hath placed them.
- Reuerence them as they are, or may bee the instruments of God for the good of others, either in priuate, or publike. 1.Sam. 25.8.

Opp.

Opp. To be light or lewdly giuen.

Opp. To bee Counsellers of euill.

Opp. To bee Precedents of euill.

Opp. To Despise the aged Esa. 3. 5.

Opp. To Contemne their counsell. 1. King. 12. 8.

Opp. To Neglect their good example.

Opp. To abuse their Wealth, to niggardlineſſe.

Opp. To abuse their Power, to oppreſſion, &c.

Opp. To Disdaine the wealthy, as vnworthy of their wealth.

Opp. To Preſume against the honourable. Esa. 5. 3.

Supe-

- Superiors, as benefactors, Act. 20.35. Iob 29. 16. their duty in respect of the
  - Act of giuing, to doe it
    - Cheerefully, 2. Cor. 9.7.
    - Freely, Luk. 6.33,34,35,
    - Quickly, Prou. 3.28.
    - Discreetly and with choyce, that Christ may take it as done to him. Mat. 25.40.
  - Gift bestowed, holily to dissemble it, rather then to cast it in the parties teeth, following therein the Lord. Iam. 1.5.
- Duties towards the benefactors, both
  - Inward: thankfulnesse, in
    - Acknowledging him the instrument of God for our good.
    - Esteeming as highly of the benefit after it is receiued, as before.
    - Making the best of the benefit, in respect of the gift it selfe, and of the mind of the giuer.
  - Outward: testification of our thankfulnesse in
    - Word by thankesgiuing. Rom. 16.4.
    - Deede, by
      - Requitall, if wee be able.
      - Prayer, to God for them. 2. Tim. 1. 16.

Opp.

Opp. To Bestow a benefit:
- Grudgingly and with ill will. 2. Cor. 9. 7.
- Seeking his own profit therein.
- With delay: *qui ſerò dat, diu negat*: he that is long in giuing, was long vnwilling.
- Without choyce, so as he may seeme rather to cast away a benefit, than rightly to bestow it.

Exprobrate the benefit bestowed.

Opp. Vnthankfulnesse, in:
- Not acknowledging the benefit.
- Esteeming light of it, after it is receiued.
- Extenuating or depraying it.
- Forgetting it.
- Not recompensing it either with:
  - The like, when we are able.
  - Prayer.
- Requiting ill for good. Pro. 17. 13.

Of

Of superiours in authority: who are not onely preferred before vs as our betters; but also set ouer vs as our Gouernours, in that society wherein we liue.

The duties of Gouernours in generall to

- Gouerne their inferiours in the Lord, by
  - Containing them in the duties of Piety and Iustice. 1. Tim. 2. 2.
  - Seeking not themselues, but the
    - Glory of God. Rom. 13. 4, 6. 2. Chron. 19. 6.
    - Good of the inferiours. Rom. 13. 4.
- Correct offendors, according to the quality of their offence: wherein they are to vse
  - Discretion, to discerne of
    - The cause.
    - The disposition of the offendour.
      - Their owne affection, that they doe not proceede to correction, through
        - Choler and hastines: but in iudgement, seeking the good of the
          - Party, if hee bee corrigible.
          - Society that the
            - Euil may be taken away.
            - Iudgment of God may be preuented.
            - Rest may ensue.
        - Hatred of the person
  - Moderatio, that neither they bee too
    - Remisse and indulgent.
    - Seuere or cruell.

The generall duties of inferiours towards their gouernours, besides reuerence, are, to

- Be in awe of them. Leuit. 19. 3. Eph. 5. 33. [6. 5.
- Obey them, though euill, but not vnto euill. Eph. 6. 1, 2. Col. 3. 22, 23, 24. 1. Pet. 2. 13, 18.
- Submit themselues to their corrections. Gen. 16. 6, 9. 1. Pet. 2. 19, 20.
- Testifie their loue and thankefulnesse to them by their seruice, or goods, as their necessity shall require. Math. 15. 4, 5.

Opp.

Negat. Affirm.

Contempt of Gouernors, and the fault thereof, which is mocking. Prou. 30.17. Iude vers. 8.

Disobedience to their lawfull commandements. Rom. 13.2.

Opp.

Refusing of correction, and resisting of their power. Prou. 15.10, 32.

To be wanting to them in their need. Mat. 15.6.

Speciall duties:

Gouernours are distinguished according to the societies wherein they gouern, viz. in the { Family. Schooles and Vniuersities. Church. Common-wealth. } Heere therefore are cõmanded, duties { Oeconomicall. Scholasticall & Academicall. Ecclesiasticall. Politicall. }

Oeconomicall:

Duties of superiours and inferiours in the family of whom there are three combinations, viz. the { Husband and wife. Parents and children. Masters and seruants. }

The mutuall duties of man and wife, are either { Common to them both, as coniugall { Loue, whereby (they being vnited into one flesh) doe loue one another aboue all others. Gen. 2.24. Ephes. 5.27, 31, 29. and one anothers kindred, as their owne. } Communication of their { Bodies, by { Mutuall benevolence, performed by the one to the other. 1. Cor. 7. 2, 3, 4, 5. Prou. 5. 18, 19. Coniugall fidelity, either of them keeping themselues proper to the other. Mal. 2. 15. Prou. 2. 17. } Both which require cohabitation and dwelling together. 1. Pet. 3. 7. 1. Cor. 7. 10. Goods, labours, endeuours, and mutuall helpe, for the mutuall good and comfort one of another. Gen. 2. } } A. See Peculiar.

Want of loue, discord and dissension.

Mutuall benevolence denyed, the one refusing the others bed.

The bond of Mariage broken by adultery.

Goods and helpes not communicated.

Separation of the one from the other, without iust and necessary cause.

A. Peculiar to either: as the duties of the

- Husband, to behaue himselfe as a head to the body, 1. Cor. 11.3. Eph. 5.23. in
  - Guiding, directing, instructing his wife according to knowledge. 1. Pet. 3.7. 1. Cor. 14.35.
  - Protecting her according to his power. Ruth. 3.9.
  - Cherishing her as the more tender part of himselfe. Ephes. 5.23, 25, 33.
  - Prouiding things needfull, according to his ability; and communicating his goods to her, &c.
  - Gouerning her by an amiable gouernment, and giuing honour to her as the weaker vessell. 1. Pet. 3.7. Gen. 16.8.
- Wife, to
  - Acknowledge her husband, to be her head and Lord: to reuerence him, and to feare him. 1. Pet. 3.6. Ephes. 5.33. Gen. 20.16. 24.65.
  - Bee subiect and obedient vnto him, as to the Lord. Col. 3.18. 1. Pet. 3.16. Eph. 5.22, 24. 1. Cor. 14.34.
  - Be amiable and gracious, seeking in all lawfull things, to please him. 1. Pet. 3.4.
  - Cherish her husband as the better part of her selfe. Tit. 2.4.
  - Be his assistant and helper, in gouerning the house, and performing the duties of a good huswife. Prou. 31.10, 11, 12, &c. 1. Tim. 5.14.
  - Be good house-keepers. Tit. 2.5.

Opp.

Opp.
- To be his wives vnderling, contrary to the order of nature, and ordinance of God. Gen. 3.16. 1. Cor. 11.3,7,8,9. Ephes. 5.22. 1. Tim. 2.12,13,14.
- To betray his wives chastity.
- To hate, or to strike her, which is his owne flesh. Ephes. 5.29.
- To deny things needful vnto her, being in his power.
- To be too
  - Vxorious, fondly doting vpon his wife. 1. King. 11.4.
  - Imperious and rigorous towards her. Col. 3.19.

Opp.
- Not to reuerence her husband as her head. 2. Sam. 6. 16,20.
- To vsurpe dominion ouer him. 1. Tim. 2.12.
- To be of an vnquiet and prouoking spirit. Pro. 21. 9,19.
- Not to cherish her husband.
- Not to be an helper, but a crosse to her husband. Pro. 12.4.
- To play the ill housewife either
  - Idle at home.
  - Gadding abroad. Prou. 7.11,12.

Hitherto of the mutuall duties of man and wife: now follow their duties towards their family, in respect wherof they are gouernors, either as { Parents, ouer their children. Master and Mistresse ouer their seruants.

The duties of the housholders, towards those of their household in generall, are to { Rule thē in ỹ Lord, keeping them in godly obedience, 1. Tim. 3. 4. by domesticall { Instruction, both by { Doctrine, respecting { Priuate Catechizing. Deut. 6. 6, 7, 2. Tim. 3. 15. Gen. 18. 19. The publike ministery, wch they must { Cause them to frequent. Exod. 20. 10. Teach thē to vse aright, by { Preparing them. Examining them. Example, going before them in exercises of religion, and in the practise of Christian duties. Iob 1. 5. Iob 24. 15. Discipline, vsing correctiō towards them, either { verbal, as moderate threatnings and reproofes. Reall, as stripes, &c. Prouide necessaries for them: as food, raiment, rest, and recreation. 1. Tim. 5. 8. Prou. 31. 15, 21. Gen. 30. 30.

Duties of Parents towards their children,

vitæ fatherly & motherly { Loue of them, which is called *Storgè*. Psa. 103. 13. 2. Sam. 18. 33. Care of them. And both in respect of their life { Naturall, as to { Nourish & bring them vp. 1. Tim. 5. 10. Traine them vp to some honest calling when they are apt by inclination, and by gifts. Direct thē in matters of moment, & namely, in cōtracting mariage, Gē. 24. 1, 2. 1. Cor. 7. 36, 37. A. Spirituall. { Prouide and lay vp for thē, as God shall giue meanes. 2. Cor. 12. 14.

Opp.

Oppo. To be without naturall affection. Rom. 1. 31. 2. Tim. 3. 3.

To traine them vp in idlenesse or vanity.

To neglect their children, neither prouiding for them by { Education in some honest calling. / Laying vp for them.

A. In respect of their life spirituall: viz.
- 1. As they bring them into the couenant of Grace, so to procure vnto them the Sacrament of the Couenant. Gen. 17.23. Exod. 4.25,26. Luk. 1.59,60.
- 2. To bring the vp in the feare of God. Eph. 6.4.
  - Instructing them carefully, Deut. 11.19. Pro. 22. 6.
  - Chastising them moderately, Prou. 19.18. | 13. 24. | 22. 15. | 23. 13, 14.
- 3. To pray for them, and to blesse them.

Duties of Children towards their parents.

- Be answerable to them in loue.
- Reuerence them highly, though their estate be meane. Gen. 31.35. Math. 21.30. Mal. 1.6.
- Stand in awe of them. Leuit. 19.3.
- Obey them in the Lord. Ephes. 6. 1. Col. 3.20. Prou. 23.22. Luk. 2.51.
- Shew themselues thankfull to their parents, by helping them with their
  - Goods. Mat. 15.4,5,6. 1. Tim. 5.4. Gen. 47. 12.
  - Seruice. Luk. 15. 29.
- Submit themselues to their parents
  - Instruction. Pr. 1.8. | 22.19. 24.
  - Correction. Hebr. 12.7,9. & 5.1.
- Be content to be ruled and directed by their parents in matters of importance, as of mariage. Ge. 28.1,2,7.
- Preserue their parents goods.
- Loue and reuerence those which be neere and deare to their parents, for their sakes.

Hitherto are to be referred the duties (Heb. 2.7, 20.) of
- Tutors & guardians, towards their pupils: whose parents as they succeede in gouernment, so they must succeed them in fatherly loue and care.
- Pupils, who are to behaue themselues to their guardians, as dutifull children to their parents.

Opp.

To take care for the bodies of their children, but not for their soules. Eccles. 16. 1, 2, 3.

Vsing no instruction.

In chastising, either too { Remisse & indulgent. Pro. 19. 15. 1. King. 1. 6. / Cruell. Col. 3. 21. Eph. 6. 4.

Not praying for them.

Not to loue, but to { Hate thy parents. / Reuile or curse them. Leuit. 20. 9. Prou. 20. 20. / Strike them. Exod. 21. 15.

To be ashamed of thy parents, because of their meannesse.

To contemne and despise them. Deut. 27. 17. Pro. 15. 20. 30. 17.

To scorne and deride them. Gen. 9. 21. 24.

To be disobedient towards them. Deut. 21. 18. Rom. 1. 30. 2. Tim. 3. 2. 1. Sam. 2. 25.

To be vnkind and vnmercifull towards them, in not { Relieuing their want with our store. / Helping them with our seruice.

To refuse or despise { Instruction. / Correction. } Pr. 5. 12, 13. 15. 5. 10. 32.

To marry against thy parents good will, thou being vnder their gouernement. Gen. 26. 34.

To diminish thy parents goods, and to mis-spend them. Prou. 28. 24. Deut. 21. 20.

To be vnkind, or without naturall affection towards thy kindred.

Duties

Duties of Masters towards their seruants, besides the generall, which heere are to be applied: for they are to vse towards their seruants, 1. Pet. 2.18.

- Equity & moderatiō Colos. 4.1. Iob 31.13. in their
  - Commandements, which must bee
    - Lawfull.
    - Possible to them. Genes. 24.2.
    - Profitable. 1. Chron. 11. 17.
    - Proportionable to their ability.
    - On the Sabbath, necessity.
  - Gouernement, vsing thē as
    - Children, thou sustaining the place of a father to them. 2 King. 5.13.
    - Brethren in Christ. Philem. 16.
    - Fellow-seruants of our Master in heauen. Eph. 6.9. Col. 4.1.
- Bounty, to bee good to them, they deseruing not ill, both
  - Whiles they remaine, to suffer them to thriue vnder vs. Deut. 25.4.
  - At their departure with our liking, to prefer them, or reward them as wee may. Deut. 15.13, 14. Pro. 17.2.
  - After they are honestly departed, to esteeme them as our poore friends.

Opp. To

Opp. To be

- Commanding things
  - Vnlawfull.
  - Vnprofitable.
  - Aboue their power.
  - On the Sabbath, vnnecessary.
- Perverse 1. Pet. 2. 18. Gen. 16. 6.
- Tyrannising ouer them. Exod. 5. 7, 16. Ephes. 6. 9.
- Too remisse or indulgent towards them, suffering them to liue in idlenesse, not correcting them. Prou. 29. 19, 21.
- Hard towards them. Deut. 24. 14, 15.

Duties

Duties of seruants, partly
- Common, as to
  - Loue their masters: from which loue will arise a
    - Tender care of
      - Credit.
      - Welfare.
    - Loue to their masters children.
  - Reuerence and honour them. 1. Tim. 6. 1. 2. King. 5. 13.
  - Feare them. Mal. 1. 6.
  - Submit themselues to their
    - Commandements, and to obey them. Ephes. 6. 5. Col 3 22, 23.
    - Corrections. 1. Pet. 2. 18. Gen. 16. 9.
- More peculiar to thē, as to be
  - Diligent. Col. 3. 22, 23. Ephes. 6. 5. Gen. 31. 40.
  - Faithfull and true. Tit. 2. 10.
  - Secret.
  - Thrifty for their masters profit.
  - Carefull to please their masters in all lawfull things. Tit. 2. 9.

Duties Scholasticall and Academicall.

The common duties (not to mention the particular) of
- Superiours and gouernours in Schooles and Vniuersities, that as they are called Fathers, so they should behaue themselues as fathers to their inferiours. 2. King. 2. 12. Hence it is, that *Salomon* in his writings, calleth the party whom he instructeth, his Sonne.
- Inferiours, that as they are termed sonnes, so they should demeane themselues as dutifull children. 2. King. 2. 3. Amos 7. 14. Phil. 2. 22.

Opp.

Not to loue their maisters, nor to care for their credit or welfare.

To despise them. 1. Tim. 6.2.

Not to stand in awe of them.

To be disobedient.

To answere againe. Tit. 2.9.

To be idle and slothfull. Math. 25.26.

To be vnfaithfull and vntrue. 2. Sam. 16.3.

To diuulge his maisters secrets.

To waste his maisters goods. Luk. 16.1.

Not to care for displeasing their Masters.

Ecclesiasticall, betwixt the { Ministers, who are Fathers. Iudg.17.10, 18,19. 2.King.13.14. 1. Cor.4.15. People, who are the children. Gal.4.19. Philem.10.

The duties of Ministers, respect their { Ministery, { in both which they are to goe before the people. Deu.33.8. Act.20.28. 1. Tim.4.16. Tit. 2.7,8. Life.

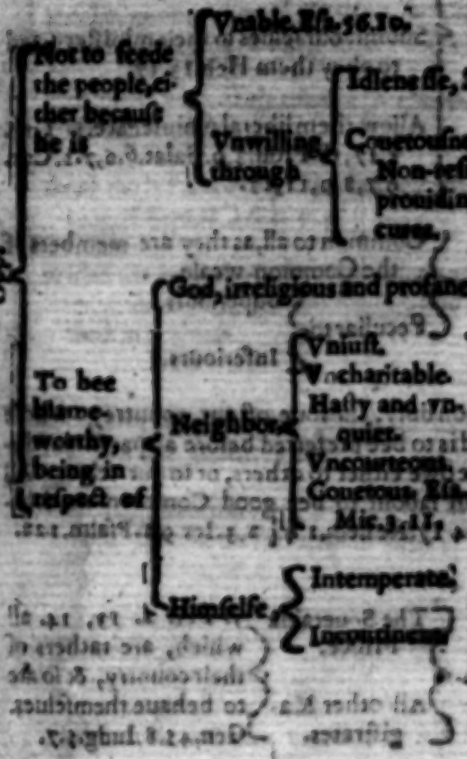
As touching the ministery he is to preach the Word in season, and out of season, 2. Tim. 4. 2. and thereto he is bound by a double band of necessity, in respect of { Himselfe. 1 Cor. 9. 16. Ezech.34.2, 10.Zac. 11.17. Mat. 25. 26, 28,30. People. Luk. 10. 42. Prov.29. 18. Rom. 16,17. 1.Cor.1.21.

As touching his life, hee ought to be an example to his flock. Tit.2.7. 1. Tim.4.12. 2.Thes.2.10. being in { Generall, blamelesse. 1. Tim. 3. 2. Tit. 1.6. Particular, towards { God, godly. 1. Tim.4.7, 12. | 6.11. Neighbour, { Iust. Psalm. 112.9. Charitable. Meeke. Courteous. Liberall. } 1. Tim. 3.4, &c. 6.11. Himselfe, { Sober. Temperate. Chaste, and modest. } 2. Tim. 2. 22.

Opp.

- Opp.
  - Not to feede the people, either because he is
    - Vnable. Esa. 56.10.
    - Vnwilling through
      - Idlenesse, Zac. 11.17.
      - Couetousnesse, as Non-residents, not prouiding for their cures.
  - To bee blame-worthy, being in respect of
    - God, irreligious and profane.
    - Neighbor.
      - Vniust.
      - Vncharitable.
      - Hasty and vnquiet.
      - Vncourteous.
      - Couetous. Esa. 56.11. Mic. 3.11.
      - 1. Tim. 3. 3.
    - Himselfe.
      - Intemperate.
      - Incontinent.

Duties



Duties of the people towards their Ministers, viz. to
- Loue them dearely. 1. Thes. 5.13. Galat. 4.15.
- Reuerence them highly. Philip. 2. 29. 2. Cor. 7. 19. Gal. 4. 14. 1. Tim. 5. 17.
- Submit our selues to their ministery, and to obey them Heb. 13. 17.
- Allow them liberal maintenace. 1. Tim. 5. 17, 18. Prou. 3. 9. Galat. 6. 6, 7. 1. Cor. 9. 7, 8, 9, 11, 13.

Politicall duties are either
- Common to all, as they are members of the Common weale.
- Peculiar to
  - Superiours.
  - Inferiours.

The common duty, the loue of our country: what common good is to bee preferred before all particularities, which we owe either to others, or to our selues: therefore must labour to bee good Common wealth men. 2. Sam. 24 17. Nehem. 1. 4 [illegible] 2. 3. Ier. 9. 1. Psalm. 122. 6, 7, 8.

Superiours in the Common-weale, are
- The Soueraine Prince. 1. Pet. 2. 13, 14. all which, are fathers of their country, & so to behaue themselues. Gen. 45. 8. Iudg. 5. 7.
- All other Magistrates.

Opp. To

- Hate the Ministers for their worke sake. 1. King. 22.8.
- Contemne and despise them. Luk. 10.16.
- Mocke, or otherwise abuse them. 2. Chron. 36.16. 2. King. 2.23,24. 1. King. 13.4. Psal. 105.15.
- Resist or disobey their ministery. Hos. 4.4. Deut. 17. 12. Act. 5.39.
- Deny them sufficient maintenance, which is a mocking of God. Gal. 6.6,7.
- Withdraw from them that which by Law is appointed to them: which is sacrilege, and spoyling of God. Mal. 3.8,9.

Opp. To be

- Vnprofitable members in the Commonweale.
- Hurtfull and pernicious, as Traytors, and other malefactors.

The Soueraigne Princes

Duty, is the good and commendable exercise of his soueraigne power, which cōsisteth especially in

- Making good lawes, and seeing them executed.
- Creating the Magistrates of State, & containing them in their duty.
- Exempting frō death such as they may lawfully pardon, being by the rigor of the Law condemned to death.
- The high and last Appeale.
- Waging warres, and concluding peace.

In all wch respects his gouernment must be

- Godly, seeking the glory of God.
- Iust, seeing the good of the Common-weale.

Vertues

- Piety, and the true feare of God. Deut. 17. 19.
- Iustice. Prou. 29. 4.
- Clemency. Prou. 20. 28.
- Bounty and liberality. Deut. 17. 17. Prou. 28. 16.
- Wisedome and learning. Psalm. 2. 10.
- Fortitude and courage.
- Temperance and sobriety. Pro. 30. 4, 5. Eccl. 10. 13, 14.
- Chastity. Deut. 17. 17. Pro. 31. 3.
- Modesty and humility. Deut. 17. 20. Psalm. 131. 1.

Of Magistrates.

Their

Duty, the cōscionable execution of their office to the

- Glory of God.
- Honour of the Soueraigne.
- Good of the Common-wealth.

Vertues, Exod. 18. 21. Deut. 1. 13. for they ought to bee

- Men of courage.
- Fearing God.
- Faithfull and true.
- Haters of rewards, and free from couetousnes Deut. 16. 19. | 23. 8.
- Wise and prudent.
- Vnpartiall and iust, without respect of per Deut. 16. 18, 19, 20.

Of

Opp. To seeke themselues.

Dastards and fearefull. Ioh. 19. 12, 13.
Irreligious.
Vnfaithfull and vntrue.
Couetous, { Bribery. Act. 24. 26. Prou. 29. 4.
gluen to { Extortion.
Vndiscreete.
Vniust, respecters of persons. Prou. 28. 21.

Duties of the Subiects towards their Soueraigne Prince.

1. A speciall loue of them, from whence ariseth a { Speciall care of their safety, esteeming highly of them. 2. Sam. 18. 3. | 21. 17. Lam. 4. 20. / Desire to pray for them. 1. Tim. 2. 1, 2. Psal. 61. 6, 7.

2. To honour and reuerence them as the supreme Gouernours vnder Christ. 1. Pet. 2. 17. Prou. 24. 21.

3. To be obedient and subiect to them, and that for conscience sake. 1. Pet. 2. 13. Rom. 13. 1, 5.

4. To be seruiceable vnto them, with our bodies and goods. Rom. 13. 6, 7. Mat. 17. 27. | 22. 21.

Duties of the people toward ye Magistrate, being the cõmon duties of inferiours towards their Gouernours. viz. { Reuerence. / Subiection to their lawfull { Commandements. { 1. Pet. 2. 13, 14. / Punishments. / Thankefulnesse, allowing such stipends or fees as are due for their maintenance, &c.

Not to loue the Prince.

Not to care for his safety.

To seeke to vndermine his safety, by secret and trecherous conspiracies. 1. Sam. 24. 6. | 26. 9. 2. Sam. 1. 14.

To resist him by open rebellion.

To speake ill of the Prince, or to curse him. Exod. 22. 28. 2. Sam. 16. 7. 1. King. 2. 8, 9. Eccle. 10. 20.

To despise or contemne him. 1. Sam. 10. 26., 27. 2. Pet. 2. 10.

To disobey their lawful commandements. Iosh. 1. 18.

To deny them seruice by our bodies or goods, when iust occasion is offered. 1. King. 12. 18.

The sixth Commandement.

The negatiue part, forbidding all those sinnes which are referred to the person of
- Thy neighbor, & those either
  - Inward.
  - Outward.
- Thy selfe.

The inward sinnes are called the murther of the heart, Math. 5. 22. 1 Ioh. 3. 15. And to this head diuers particulars are to be referred.

And those are either as
- Rootes and fountaines from whence the rest doe spring and flow; as namely,
  - Vniust anger.
  - Hatred.
- Fruits and streames proceeding from thence.

Anger is vniust, either when it
- is conceiued vpon no iust cause, but is rash and vnaduised, Mat. 5. 22. the habite whereof is *Iracundia* or hastinesse. Tit. 1. 7. Prou. 14. 29. Prou. 12. 16.
- Exceedeth, either in
  - Greatnesse, being immoderate, as it were a short madnesse. Eccl. 7. 10. Prou. 29. 22. | 27. 3.
  - Continuance, being inueterate, and turning into rancor and malice. Ephes. 4. 26, 27.

The

The Affirmatiue part, commanding those duties which euery man oweth to his owne, or his neighbours person.

The duties opposed, is either
- Iust anger. Ephes. 4. 26. Mark. 3. 5.
- Remedy of vniust anger, (Ephes. 4. 1, 2, 3. Col. 3. 12, 13, 14) viz.
  - Long-suffering and mildnesse. 1. Cor. 13. 4. Prou. 14. 29.
  - Goodnes, Rom. 12.
  - Slow to anger. Iam. 1. 19.
  - Ready to forgiue. Ephes. 4. 32.

Hatred of our neighbours person. Leuit. 19.17. 1. Ioh. 3.15. | 2.9,10,11.

Hatred is either
- Priuatiue, as being an absence of loue; which is an vniust mislike of our neighbour; not so much for any cause in him, as for want of loue in our selues. 1. Ioh. 3.4.
- Positiue, wherof be 5. degrees: viz. when thou hatest another for
  - Euill receiued. Math. 5.43,44.
  - Euill suspected: but charity is not suspitious. 1. Cor. 13.5,7.
  - No cause without thy selfe that hatest. Psal. 35.19. | 69.5. Ioh. 15.25.
  - Euill done vnto him, as the obiect of thine vniustice. 2. Sam. 13.15.
  - His vertue and righteousnesse sake. Psa. 38.19,20. Math. 10. 22. 1. Ioh. 3.12.

And these were the rootes.

The inward fruit of anger, is the desire or purpose of priuate reuenge. Leuit. 19.18. Rom. 12. 19. Prou. 20.22. | 24.29. 1. Thes. 5.15.

The inward fruites of hatred, are either more
- Generall, as being carried towards all sorts: viz. Inhumanity or churlishnesse. 1. Sam. 25, 3, 10, 11, 17. Misanthropia.
- Speciall.

The

The duty opposed, { Loue of our neighbours person. / Harred of his sinne. } Leuit. 19. 17, 18.

The duties opposed,

1. To passe by an offence. Prou. 19. 11. Psal. 38. 13, 14. Prou. 10. 12.

2. Freely to forgiue it. Col. 3. 13. Math. 6. 12, 14. Luk. 17. 3, 4. Math. 18. 21, &c.

3. To forget it. Leuit. 19. 18.

4. To requite good for euill to them that haue wronged vs, Mat. 5. 44. In { Helping them. Prou. 25. 21, 22. / Praying for them. Psalm. 35. 13. Act. 7. 60. }

The duty opposed: Humanity, or φιλανθρωπία, Courtesie 1. Pet. 3. 8. Gen. 23. 4, 6. | 24. 19. Act. 27. 3.

The

The more speciall are distinguished according to the difference of the Persons against whom they are referred.

- As first, against those we are in
  - Prosperity, & it is
    - Envy against superiors: Pompeys envy. Gen. 4. 5. | 37. 4 8. Act. 7. 9. Mat. 27. 18.
    - Emulation against equalls. Iam. 3. 14, 16. *Cæsars* envy. Mat. 20. 12, 15. Dan. 6. 4.
    - Disdaine against inferiours. Luk. 15. 28, 29. *Hamans* envy. Hest. 5. 13.

    Pro. 27. 4. | 14. 30.
  - Aduersity, as
    - Contempt. Mat. 18. 10. Pro. 18. 3. | 14. 21. | 17. 5. Esa. 58. 7.
    - Hard-heartednesse or want of compassion. Luk. 10. 31, 32. 1. Iohn 3. 17. Amos. 6. 6. Prou. 21. 13.
    - Reioycing at the euil of another, Ἐπιχαιρεκακία. Prou. 24. 17, 18. | 17. 5. Iob 31. 29. Psal. 35. 19, 21, 25.
- Secondly, the fruits of Hatred are such as are carried against
  - Friends, fained friendship, being worse than open hostility. Prou. 25. 19.
    - such as is ỹ friendship of
      - Flatterers and parasites. Ps. 55. 12, 13. Prou. 27. 6. | 19. 4.
      - Treacherous persons. 2. Sam. 20. 9. Luk. 22. 4, 8.
  - Foes, as
    - Enmity, and that either
      - Open hostility. Gal. 4. 20.
      - Secret grudge. Prou. 26. 24 25, 26.
    - Implacablenesse. Rom. 1. 31. 2. Tim. 3. 3.

Duty

Duty opposed, to
- Wish others those good things, which either we haue, or they want. Numb. 11. 29. Act. 26. 29.
- Congratulate the wel-fare of others, and to reioyce with them that reioyce. Rom. 12. 15. 1. Cor. 12. 26.

Duties opposed, 1. Pet. 3. 8.
- Pitty. Luk. 7. 13. | 10. 33. Col. 3. 12. Ephes. 4. 32. Math. 9. 36. | 14. 14. | 15. 32.
- Compassion. Rom. 12. 15. 1. Cor. 12. 26. Heb. 13. 3. which is especially to be shewed in publike euils. Esa. 24. 16. Ezech. 9. 4.
- Mercy. Luk. 6. 36. Math. 5. 7. Iam. 2. 13.

Duty opposed, Prou. 18. 24. True friendship, which must bee
- Christian, in the Lord. Deut. 13. 6.
- Sincere. 1. Sam. 18. 3. | 20. 8.
- Constant. Prou. 17. 17.

Duties opposed,
- Christian charity, whereby we loue our enemies for the Lords sake. Luke 6. 35.
- Placableness, and desire of reconciliation. Ephes. 4. 27. Mat. 23. 24, 25, 26.

Hereunto

Heereunto wee are to referre dissoluing friendship betwixt others, and setting friends at variance. Prou. 6. 16, 19.

Thirdly, against those wch are vnder our power as
- Cruelty against those that are vnder our (Rom. 1. 31. Prou. 12. 10. | 11. 17. Iam. 2. 13.)
  - Authority, by rigorous punishing. Deut. 25. 2, 3. 2. Sam. 22. 18, 19.
  - Might, by violent offering or reuenging iniuries. Gen. 6. 11. Ionas 3. 8. Mat. 2. 16.
- Indulgence. Prou. 13. 24.

4. Against
- Neighbours, and those which dwell in the same society, Prou. 10. 12. Galat. 5. 20.
  - Discord.
  - Contentiousnesse. } Iam. 3. 16.
- Strangers, inhospitality. 3. Ioh. 10. Math. 25. 42.

And this was the murther of the heart: the outward signes whereof are also cõdemned, in§
- Countenance. Gen. 4. 6
- Eyes. 1. Sam. 18. 9. Mat. 20. 15.
- Gesture. Math. 17. 19. Psal. 37. 12. | 59. 7, 15 Act. 7. 54.
- Voice,
  - Loud speaking. Ephes. 4. 31.
  - Interiection of Anger, &c. as Tush, Raka, &c. Mat. 5. 22.

Duty

Duty opp. { Friendship preserued in others. Prou. 17.9.
Friendship restored, by pacification or peace-making. Math. 5.9.

Duties opp. { Clemency, } in both seeking the parties good. Iude v. 22, 23.
Security, }

Duties opp. { Concord. Psal. 34.14. 1. Pet. 3.11.
Peaceablenes, Tit. 3. 2. in { Resisting the beginnings of contention. Prou. 17.14. Eccles. 28. 10, 11.
Taking away the occasions.
Departing from his own right, to redeeme peace. Gen. 13. 8, 9, 10. Math. 17.26.

Duty opp. [Hospitality. Rom. 12. 13. 1. Pet. 4. 9. Heb. 13. 2. Gen. 18. 3. Mat. 25. 35.

Duties opp. [The signes of loue and good will: as courteous and ruilde behauiour.

The

The outward Murther is either in { Word. / Deed.

The former, wch is the murther of the tongue, is either { Mutuall, when the offence is committed on both sides: as in brawling and scolding. Prou. 17. 19. 1. Pet. 3. 9. / Seuerall, when offence is committed on the one part, and that either in { Presence, and before a mans face, as { Reuiling or railing 1. Cor. 6. 10. Mat. 5. 22. whereto referre in { Superiours, vnchristia menacing Eph. 6. 9. Act. 9. 1. / Inferiors, murmuring, Phi. 2. 14. Numb. 16. 41. / Scoffing and scorning. 2. Chron. 36. 16. Deut. 21. 9. Galat. 4. 29. Prou. 3. 34. / Cursing. Rom. 12. 14. Iam. 3. 9. / Absence, or behind a mans backe, as { Tale-bearing. Rom. 1. 30. Leuit. 19. 16. { To wch sin he is accessary, who willingly receiueth ill reports Pro. 25. 23. / Slandering. Ezech. 22. 9.

The Murther which is in deed, is either of the { Body, / Soule: } and in both a man may offend by { Omission. / Comission.

The bodily Murther by omission, is, not to defend or preserue the life and person of our neighbour, when we may and ought, Math. 27. 24. Prou 24. 11, 12. Hereto is referred all negligence, whereby our neighbours life may bee hazarded: as the not-couering of a well. Exod. 21. 33. Deut. 22. 8. Exod. 21. 29.

The bodily Murther which is by commission, standeth in three degrees: { Fighting in time of peace. Tit. 3. 2. Math. 26. 52. / Hurting or wounding the body of our neighbour. Exod. 21. 24, 25. Leuit. 24. 19. / Taking away of his life. Gen. 9. 6. Apoc. 21. 15. Numb. 35. 33.

Duty

Duty opp. Is a peaceable tongue, which speaketh { No euill. Psalm. 34. 12, 13. / Good. Pro. 12. 18. | 15.

Duty opp. The preseruation and defence of our neighbours life and person. Psalm. 82. 4. Iob 29. 12. 1. King. 18. 1.

Duty oppos. { Abstinence from doing euill: { A Peaceable hand. Tit. 1. 7. | 3. 2. / Innocency. Psal. 26. 6. }

Duty oppos. { Doing good, or beneficence, Heb. 13. 16. which is a fruit either of { Mercy and humanity, which is to be extended towards all. Gal. 6. 10. | 5. 22. / Brotherly loue towards those which bee of the household of faith, and is the communion of Saints in outward things. Rom. 12. 13. }

But

But not euery one that taketh away another mans life, is guilty of murther: for those are to be excepted to whom the Lord

Giueth the sword as to

- Magistrates against malefactors. Gen. 9.6. Leuit. 24. 14. Deut. 13. 5. Exod. 22. 18, 19, 20.
- Souldiers in lawfull battell. 1. Sam. 25. 28. Heb. 11, 33. 34. Deut. 20. 13.
- Priuate men, in case of present necessity, for their owne lawfull defence. Exod. 2. 22.

Offereth another as it were to be slaine, as those who are said to kill another by meere chance. Exod. 21. 13. Deut. 19. 4, 5, 6, 10.

Murther,

Murther, which is the taking away of a mans life, is to be distinguished, according to the variety of the

- Manner whereby it is committed: for a man may commit Murther, either as
  - Principall, and that directly:
    - First, either
      - Directly, as by force and violence. Num. 35.16,17, &c. 2. Sam. 3.27. 20.10.
      - Indirectly, as by
        - Poyson. Gal. 5. 20.
        - Witchcraft. Apoc. 21.8.
    - Secondly, either
      - Of his owne accord, and that either
        - Of malice prepensed. Gen. 4.8. Act. 23.14.
        - Vpon some passion or perturbation of mind, as
          - Of blinde zeale. Io. 16.2.
          - In heate & choler.
          - In drunkennesse.
      - At the motion of another, by whom he is
        - Commanded, to kil. 2. Sa. 13.28. 1. Ki. 21.19. Mar. 6.24. Ezek. 22.12.
        - Counselled,
        - Hired,
  - Accessary, & that diuers wayes, whereof some are
    - Peculiar to Superiours, as by
      - Commandement. 2. Sa. 12.9.
      - Vniust sentence. 1. Kin. 21.11. Mat. 26.66.
      - Not punishing murder. Num. 35.33. Ex. 21.14.
    - Common to all sorts, as by
      - Consent. Act. 8. 1. 2. Sam. 3.30.
      - Counsell. Mark. 6.24.
      - Hiring. Mat. 26.15.
      - False testimony. Deut. 19.19.
      - Trechery. Mat. 26.48, 49.
- Person that is murdered, for it is
  - 1. Of a
    - Stranger, who is no kinsman.
    - Kinsman, and then it is called *Paricide*.
  - 2. Of a person
    - Priuate.
    - Publike.
  - 3. Of an
    - Offendor or wicked person.
    - Innocent.

Soule-murther, either in respect of the life
- Naturall, which is the vniust vexing and grieuing of a mans soule. Genes. 27.46. Exod.1.14. Prou.10.1. 1.Sam.1.6,7.
- Spirituall, Gal. 2. 20. and is either by
  - Omission, when men (especially gouernours) neglect the saluation of others. Gen. 4.9.
  - Cõmission, as when a man is a scandall to another, or a cause of his sinne, as by
    - Prouocation, 1.King.21, 25.
    - Counsell. 1. Sam. 16.2. Matth. 16. 23.
    - Euill example. Rom.14.15.

So much of Murther against the neighbour.

Day

Duty opp. Cheering and comforting others, Gen. 45.27. Prou. 17.22.

Duty opp.
- Not to hinder the saluation of others, but to bee inoffensiue. 1. Cor. 10.32. 1. Ioh. 2.10.
- to further the saluation of our neighbor, winning him vnto Christ, or edifying him, 1. Cor. 9.19, 22. by
  - The duties of the Communion of Saints in spirituall things, Ro. 1.11, 12. 1. Thes. 5.11, 14. Iam. 5.19. viz. by
    - The fruits thereof, toward the
      - Mutuall obseruation. Heb. 10.24.
      - Ignorant, instruction. Dan. 12.3.
      - Erroneous, reclaiming of him, that he may bee found in the faith.
      - Somewhat backward, Heb. 3.12, 13. Admonition. Exhortation.
      - Offendors, reproofe. Leuit. 19.17. Gal. 6.1.
      - Comfortlesse, consolation. 1. Thes. 5.14.
    - A godly example. Math. 5.16. 1. Pet. 2.12. | 3.1.

Selfe murther in respect of the

Body, and life naturall, by

Omission, as by neglecting the

Preseruation of the health, in respect of thy

Diet, Sleepe, Labour, Recreations, Passions of the minde;

not obseruing a moderation, but running into extremes.

Ecclus. 38. 9, 10, 12.

Recouery of health, refusing the helpe of Physicke when it is needfull.

Commission, as when men

Thrust themselues into danger; or being in danger, will not vse such lawfull meanes as God hath vouchsafed them. Ecclus. 3. 27. Math. 4. 6.

Contriue their own death, either

Indirectly, by committing some capitall crime. Numb. 16. 38.

Directly, by being their owne butchers. 1. Sam. 31. 4. Act. 18.

Soule, and life spirituall, by

Omission, by neglecting the saluation of the soule, and the meanes thereof, and seeking the world, and desires thereof, Phil. 3. 19.

First in order, and posting off repentance from time to time, to the extreme hazard of the soule:

First in degree, that is, chiefly reposing their happinesse therein, and subordinating their Religion to worldly respects, and so in time of triall fall away, with the losse of their soules.

Commission, in

Making no conscience of sin, especially in sinning against conscience. Prou. 19. 16.

Persisting in sinne without repentance.

Duty

Duty opp. Care to
- Preserue health, Mar. 6. 31. by
  - Temperance and sobriety in diet.
  - Moderate sleepe and labour.
  - Honest and moderate recreations of
    - Body.
    - Minde.
  - Cheerfulnesse, auoiding worldly griefe. Pro. 17. 22.
- Recouer health by the Christian vse of Physicke.

Duty opp. Care to preserue
- Safety in
  - Auoiding dangers.
  - Repelling grosse injuries.
- Life.

Duty opp. To labour aboue all things for the salua-tion of our soules: this care must shew it selfe in
- Seeking the meanes & degrees of saluatiõ; as vocation, iustification, sanctification, Mat. 6. 33. Ioh. 6. 27.
  - First in order, without delay.
  - First in degree, that is, chiefly reposing our felicity therein; and in respect thereof to contemne all worldly desires, as vaine and hurtfull. Eccl. 2. 11. Phil. 3. 8.
- Auoiding sin, which is the bane of the soule, either by not
  - Committing sinne, though we might gaine the whole world thereby. Mar. 8. 36.
  - Remaining in sin, but forthwith, both
    - Repenting. Pro. 28. 13.
    - Craving pardon.

The seuenth Commandement.

The Affirmative part,

Commanding the preseruation of chastity.

together with the { Meanes. Signes. Duty of procuring it in others.

The parts of Chastity. Chastity is partly { Inward, in the soule. Outward of the body.

Inward Chastity is the purity of the soule, from all { Motions of lust, or vnlawfull concupiscence of the flesh. 2. Tim. 2. 22. 1. Pet. 2. 11.

For there is a lawfull concupiscence, whereby men & women desire the propagation of mankind by generation, according to the ordinance of God, being neither { Immoderate. Vnseasonable.

Gen. 1. 28. | 9. 1. Heb. 13. 4. 1. Cor. 7. 2, 3, 5.

The outward Chastity is, when we possesse our vessels, that is, our bodies, in holinesse and honour. 1. Thes. 4. 4. Such is the Chastity of the

{ Eyes, containing them from beholding vanities, and the obiects of lust. Psalm. 119. 37. Iob. 31. 1. Eccl. 9. 8.
Eares, shutting them against all vncleane talke.
Tongue, restraining it from all bawdy and filthy speaking.
Fact, abstaining from all vncleannesse, and wanton & vnchaste pleasures.

The Negatiue part, Forbidding all vncleanneſſe, together with the { Meanes. Signes. Being acceſſary vnto the vncleanneſſe of others.

Opp. Vncleanneſſe { Inward. Outward.

The inward vncleanneſſe, is the concupiſcence of the fleſh, 1. Ioh. 2. 16. or euill concupiſcence, Colos. 3. 5. being the Adultery of the heart, Matth. 5. 28. and it is either a { Fore-paſſion, going before the conſent of the will, ſuch as are the firſt motions of luſt, which are more expreſly and directly forbidden in the tenth Commandement. Iam. 1. 14, 15.

Paſſion of luſt, 1. Theſ. 4. 5. ioyned with the conſent of the will: and this is either more { Sudden and mometany. Mat. 5. 28. Inueterate, which is the burning of luſt or lechery. 1. Cor. 7. 9. Hoſ. 7. 4.

Opp. Outward vncleannes, whereby the body, or any part thereof is polluted: as the Adultery of the { Eyes, ſuffered to goe a whoring after the obiects of luſt. From hence all actuall vncleanneſſe commonly ariſeth. Gen. 6. 2. | 34. 2. 2. Sa. 11. 2. Mat. 5. 28. Prou. 23. 33. This is either { Actiue, when men or women having eyes full of adultery, ſeeke with their wanton lookes to entangle others with luſt. 2. Pet. 2. 14. Pro. 6. 25. Gen. 39. 7. Paſſiue, when by beholding others, themſelues are entangled. Mat. 5. 28. 2. Sam. 11. 2.

Eares laid open to vncleane communication, and committing adultery with the vncleane tongue.

Tongue, in rotten and filthy ſpeaking, wherby the mind of the hearer may bee defiled. Eph. 4. 29. | 5. 4, 6. 1. Cor. 15. 33. Colos. 3. 8.

Fact, being committed either againſt { Sobriety, without a partner, ſuch as are all acts of luſt and vncleannes committed by thy ſelfe alone, { Waking. 1. Cor. 6. 9. Sleeping. Deu. 23. 10. Honeſtly with a partner. See A.

Negat. Prec. 7.

Negative part, Prohibiting all vnclea[illegible] together with the

- Meaners
- Signed
- Being necessary vnto the vncleanness of others.

Opp. Vncleanness

- Inward
- Outward.

The inward vncleanness, is the contrapiscence of the [illegible] Iob. 2. 16. et enim [illegible] Colos. 3. 1. [illegible] the Adultery of the [illegible] Matth. 5. 28. and it is either a

- Fore passion, [illegible] before the consent of the will such as are the first motions of lust, which are more expressly and directly forbidden in the tenth Commandement. Iam. 1. 14. 15.
- Passion of lust, 1. Thes. 4. 5. joyned with the [illegible] of the will and this is either more
  - Sudden and momentary Mat. 5. 28.
  - Inueterate, which is the burning of lust or lechery. 1. Cor. 7. 9. Hos. 7. 4.

Ops. Outward. Gen. 6. 2. [illegible] Mat. 5. 28. Prou. 23. 33. This is either

- Eyes, suffered to goe a whoring after the objects of lust. From hence all actual vncleanness commonly attrib. Gen. 6. 2. 2. Sa. 11. 2. Mat. 5. 28. Prou. 23. 33.
- Affine, when men or women hauing eyes full of adultery, seeke with their wanton looks to entangle others with lust. 2. Pet. 2. 14. Pro. 6. 25. Gen. 39. 7.
- Passiue, when by beholding others, themselues are entangled. Mat. 5. 28. 2. Sam. 11. 2.

Eares laid open to vncleane communication, and commuting adultery with the vncleane tongue.

Tongue in rotten and filthy speaking whereby the mind of the hearer may bee defiled. Eph. 4. 29. | 5. 4. 6. 1. Cor. 15. 33. Colos. 3. 8.

Fast being committed either against

- Sobriety, without a partner, such as are all [illegible] of lust and vncleanness [illegible] by thy selfe alone.
- Honesty with a partner.
  - Waking. 1. Cor. 9. 9.
  - Sleeping. Deut. 23. 10. See 8.

A. The

A. The acts of vncleannesse committed against honestly, are distinguished according to the

Manner, that it is committed either

- With the consent of the partner.
- Without the consent of the party, who is forced and rauished, Rape. And this is a sin against both the seuenth Commandement, as an act of brutish vncleannesse, and against the sixth, as a sinne of violence against the person: and so punished with death. Deut. 22. 25, 26. Gen. 34. 2. 2. Sam. 13. 14.

Differēce of the persons with whom it is cōmitted: in respect of whom it is (Rom. 1. 26, 27.) said to bee either

According to the naturall vse, viz. of the male with the female being not neere of kinne, and is committed betweene persons

- Being both single, as Fornication, which if it bee committed with
  - one ordinarily, she is called a Concubine.
  - diuers, he is called a whoremonger.
- Married, & that either
  - Vnder pretence of marriage, as when one man hath more wiues, or one wife more husbands, which is Polygamy. Mala. 2. 15. Leuit. 18. 18. 1. Cor. 7. 2. Deut. 17. 17.
  - Without pretence of marriage, which is more properly called adulterie. Leu. 20. 10. Heb. 13. 4. Ezek. 22. 11. and is
    - Simple Adultery, whe the one party onely is married.
    - Double adultery, whē both are married persons.

Against ỹ naturall vse, being a mōstrous mixture of those wch be of

- The same
  - Blood, or neere of kindred, which is called Incest. Leu. 18. 6, 7. 1. Cor. 5. 1. Amos 2. 7.
  - Sex, which is called Buggery, or Sodomy. Ro. 1. 26, 27. Leu. 18. 22. Gen. 18. & 19.
- Diuers kinds, as Mankind with
  - Beasts. Leuit. 18. 23. & 20. 15, 16.
  - Vncleane spirits, which are *Incubi.* *Succubi.*

The sorts.

- Chastity is either of
  - Single life, which is the gift of continency, or the pure abstinence from marriage.
  - Wedlock, consisting partly in
    - Conjugall fidelity.
    - The moderate and modest vse of the marriage bed.
    - Pure abstinence vpon iust occasion, as in the time of
      - Absence of one from the other.
      - Fasting and Prayer. 1. Cor. 7. 5.
      - The womans separation, & monethly sickneſſe. See Exec. 18. 6. Leuit. 18. 19. & 20. 18.

The meanes of chastity are either

- Common, as
  - Prayer, it being the gift of God. Matth. 19. 11. 1. Cor. 7. 7.
  - Company, with such as be sober and chaste.
- Speciall, which are to be vsed, either as
  - Preseruatiues: viz.
    - Sobriety, moderating the delights of the
      - Taste: as temperance in diet.
      - Sight, abstaining from the view of
        - Vanities.
        - Obiects of lust.
    - Diligence and painefulneſſe in our calling, or some honest labour.
    - Vigilancie. 1. Pet. 4. 7. 1. Thes. 5. 6.
    - Modesty in the
      - Eyes & countenance, that is, shamefastnes. 1. Tim. 2. 9.
      - Speech.
      - Gesture and gate.
      - Attire. Tit. 2. 3. 1. Tim. 2. 9, 10.
  - The lawfull remedy: viz. the holy state of marriage, into which men are bound to enter, when they finde the former meanes not sufficient for the preseruation of chastity in single life; that those who cannot liue chastly in single life, may liue chastly in wedlocke. 1. Cor. 7. 2, 9. Heb. 13. 4.

Opp.

Opp. Incontinency in single life, whiles men choose to burne, rather than to marry. 1. Cor. 7.9.

Opp. The
- Breach of wedlocke, by being vnfaithfull one to the other.
- Vsing of the marriage bed
  - Immoderately, as a meanes, rather than a remedy of lust.
  - Immodestly, forgetting the rules of
    - Shamefastnesse.
    - Honesty.
  - Vnseasonably, at forbidden times.

* Opp. Company with persons
- Vnchaste and vncleane. 1. Cor. 5.6,9,11.
- Wanton and effeminate. Ephes. 5.7.
- Drunkards and belly-gods. Prou. 23.20.

Opp.
- Intemperance in diet:
  - Drunkennes, or much drinking of wine and strong drinke. 1. Pet. 4.3. Prou. 23.33. Gen. 19. 32,33.
  - Gluttony. Ezech. 16.49.
- Vnchaste eyes
  - Beholding
    - Persons beautifull or wanton.
    - Pictures obscene.
    - Bawdy enterludes and players.
  - Reading vnchaste bookes.

Opp.
- Idlenesse.
- Slothfulnesse.

Ezech. 16.49. 2. Sam. 11.2.

Opp. Immodest
- Countenance. Impudency, the harlots fore-head. Prou. 7.13. Ier. 3.3.
- Speech. 1. Tim. 5.13. Prou. 7.11.
- Gesture and gate, as
  - Proud, Esa. 3.16,17.
  - Wanton behauior: whereto referre wanton dancing. 2. Pet. 2.7. 2. Cor. 12,21.
- Attire. Prou. 7.10. Zeph. 1.8.

Opp.
- Marriage in them that haue not the gift of continency, vnnecessarily delayed; especially after marriage promised.
- Vow, or resolute purpose to liue single, whether wee haue the gift of continency, or not.
- Vnlawfull diuorces. Math. 19.9.

The

The signes are
- Sobriety. Eccluc. 19.27,28.
- Modesty & shamefastnes.
- Keeping of sober & chaste company.

which being also meanes, are in a double respect required in this Commandement.

- Auoiding all iust suspicions and shewes of euill. Pro. 5.8.

The duty of procuring or preseruing chastity in others, belongeth
- Commonly to all, as occasion serueth. Gen. 39.9. 2. Sam. 13.13.
- Especially to
  - Parents, who are to
    - Protect their childrens chastity. Deut. 22.19,21.
    - Prouide them the remedy of marriage in due season. Gen. 24.4.
  - Magistrats, who are by
    - Good Lawes to prouide for the preseruation of chastity.
    - Seuere punishments to represse vncleanesse.

Opp.

Opp.
- Wantonnesse.
- Immodesty and impudency.
- Haunting vnchaste company.
- Frequenting suspected places, especially at suspicious times. Pro. 7. 8, 9. Iob 31. 9. | 24. 15.

Opp. To be accessary to the vncleannesse of others, Psa. 50. 18. this offence is cõmitted

Privately, by
- Bawds, and such as are the deuils instruments to bring naughty-packs together.
- Those, which any way consent, counsell, or allure to vncleannesse. 2. Sam. 13. 5. | 16. 21.
- Them, who prostitute them whose chastity they ought to protect: as husbands their wiues, or parents their daughters. Leuit. 19. 29.
- Parents, who for no iust cause deny marriage to their children.

Publikely by Magistrates and gouernors, who either
- Permit this sinne, by imposing
  - No punishment, especially those who tolerate Stewes, Deut. 23. 17.
  - Light or ridiculous punishments.
- Forbid the remedy, which is marriage. 1. Tim. 4. 3.

The

The eighth Commandement.

The Affirmative part,

Commanding those duties which concerne our owne, or our neighbours goods, and outward estate.

These duties are either more { Generall. / Speciall.

The generall duties stand in 3. degrees:

1. To abstaine from doing any iniury or wrong to our neighbour in respect of his goods or estate. 1. Cor. 6. 7, 8. or if we haue, to make him amends. Exod. 22. 5.
2. To preserue as much as we may, our owne and our neighbours goods. Ioh. 6. 12. Deut. 22. 1, 2, 3, 4. Exod. 23. 4, 5.
3. To bee helpfull to others, as our ability affordeth, and their necessity requireth. Ephes. 4. 28.

The speciall duties concerne the

- Iust (δίκαιος) possession of our goods, and that containeth 2. branches; Iust
  - getting or obtaining of our goods. Mat. 6. 33. Prou. 16. 8.
  - Keeping or retaining of them.
- Lawfull (χρῆσις) vse of our goods.

The

The Negative part,

Forbidding those vices that concerne our owne, or our neighbours goods and outward estate.

Opp. To be
- Hurtfull to our neighbour, in hindring or impairing his estate, Mark. 10. 19.
- Wanting to our neighbour or our selues, in not
  - Preseruing his, or our owne goods.
  - Imploying our goods as we ought, to
    - Our owne good.
    - The benefit of others.

Opp.
- Vniust possession, either by
  - Vniust getting. Prou. 13. 11. Hab. 2. 9. Ier. 17. 11.
  - Vniust detaining.

  all forbidden, vnder the name of theft.
- Vnlawfull vse of goods.

Vnto

Vnto iust getting there are 4. vertues, or inward duties required, whereby we shall bee fitly disposed for the keeping of this Commandement, viz.

1. Ἀφιλαργυρία, Heb. 13.5. the not setting of our hearts vpon riches. Psal. 62.10. Matth. 6.33.

2. Contentednesse with that condition which God in his most wise, iust, and Fatherly prouidence doth allot vnto vs. Heb. 13.5. 1. Tim. 6.6,7,8. Phil. 4.11,12.

3. A moderate desire of such things as are conuenient and necessary for vs, Mat. 6.11. Pro. 30.8. both for
- Our own maintenance, according to the necessity of
  - Nature. 1. Tim. 6.1.
  - Person. 1. Tim. 5.1.
  - State, wee are either priuate or publike persons, &c.
- Reliefe of others, Pro. 5.15, 16. Act. 20.35.
  - Publikely, in
    - Priuately. Eph. 4.28.
    - Church.
    - Common weale.

4. A moderate care to prouide those things which are conuenient and necessary for vs. Gen. 30.30. 1. Tim. 5.8. 2. Cor. 12.13,14. Pro. 31.13, &c. Mat. 6.11. that which wee pray for, wee must be carefull to obtaine by the vse of lawfull meanes.

Opp.

1. Opp. φιλαργυρία, loue of money, Col. 3.5. 1. Tim. 6. 10. the roote of all the sinnes forbidden in this Commandement, which is also called the lust of the eyes. 1. Ioh. 2.16.

2. Opp. Discontentednesse, disposing men to couet and seeke more than is needfull, though they haue not lawfull meanes: to which vice they make themselues subiect, who haue not learned to liue within their compasse.

3. Opp. Couetousnesse and ambition, whereunto, besides the loue of money, and preferment, concurre
- Affectation of pouerty, as in begging Friers, &c. Pro. 30.8. Ephes. 4.28 Act. 20 35.
- A resolution to be rich, & great in this world, whether God giue good meanes or not. 1. Tim. 6.9.
- Hasting to be rich. Prou. 28.20, 22. 20.21.
- An insatiable desire still to haue more. Eccl. 4.8. Prou. 27.20.

4. Opp.
- Improuidence and careleſnesse, Prou. 10. 5. 1. Tim. 5. 8.
- Immoderate and carking care. Mat. 6.25, &c. Phil. 4.6.

The sorts of iust getting, { Without contract, as of things / By contract. } { Gotte by our selues. / Receiued from others.

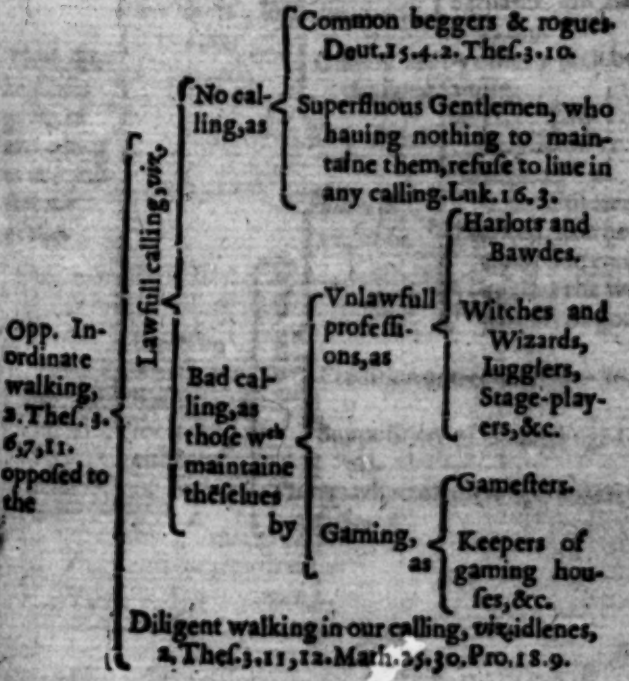
Goods are gotten & procured lawfully by our selues, and our owne meanes, either

- Extraordinarily, by the law of
  - Nature: as those things wch haue no owner, either because they { Are cõmon by the law of nature. / Were neuer in the possessiõ of any / Are cast off willingly, & abandoned by their owners. } These by right appertaine to the first { Getter. / Finder.
  - Nations: as those things which are gotten from the enemie by lawfull warre.
- Ordinarily, by the sweat of our browes in a lawfull calling. Ephes. 4. 28. where two things are required, viz. { A lawfull calling. / Diligence therein.

Lawfull callings are either

- Publike, and those either
  - Supreme or soueraigne; as of the Prince.
  - Subordinate, and those { Ecclesiastical, as of Ministers and lawfull gouernours in the Church. / Ciuill, and those seruing for { Peace. / Warre.
- Priuate, as
  - Husbandry. Eccl. 5. 8.
  - Arts
    - Liberall, whether { Professions, as of { Diuinity. / Law. / Physicke. / Preparatiues vnto Professions, as the seuen liberall Arts.
    - Illiberall, as trades seruing either for the { Making of things needfull, as Handicrafts, &c. / Communicating of them, either by { Wholesale. / Retaile.

Opp.


Common beggers & rogues. Deut. 15. 4. 2. Thes. 3. 10.
No calling, as
Superfluous Gentlemen, who having nothing to maintaine them, refuse to liue in any calling. Luk. 16. 3.
Harlots and Bawdes.
Vnlawfull professions, as
Witches and Wizards, Iugglers, Stage-players, &c.
Lawfull calling, viz.
Bad calling, as those wch maintaine themselues by
Gamesters.
Gaming, as
Keepers of gaming houses, &c.
Opp. Inordinate walking, 2. Thes. 3. 6, 7, 11. opposed to the
Diligent walking in our calling, viz. idlenes, 2. Thes. 3. 11, 12. Mat. 25. 30. Pro. 18. 9.

There is also a lawfull acquisition or getting of things wee receiue from others, who either

- Were the true owners thereof, as that which wee haue receiued by
  - Free gift, whereunto legacies are to be referred.
  - Succession & inheritance. Numb. 27. 8, 9.
- Were supposed to haue been the true owners: as by prescription in things which may be prescribed, hauing beene without interruption enioyed, the whole time appointed by lawes.

The sorts of vniust getting.

- Fraud, which is properly called theft. — Leuit. 19. 13. 1. Thes. 4. 6. Luk. 3. 14.
- Force, which is robbery. — 1. Cor. 6. 10.

viz. by

Theft is to be distinguished according to the difference of the

- Manner, that it is
  - Manifest, when the theefe is taken with the manner: that is, either
    - In the act of stealing.
    - With the thing stolne.
  - Not manifest.
- Persons which doe steale, for it is either
  - Domesticall, as the theft of the
    - Wife.
    - Children. Prou. 28. 24. Deut. 21. 20.
    - Seruants. Tit. 2. 10. Matth. 24. 49.
  - Committed by other which bee not of the same family.
- Obiects, which are stolne: for it is either of
  - Persons, by
    - Surreption, to be
      - Sold, 1. Tim. 1. 10. Deut. 24. 7. Exod 21. 16.
      - Mangled, as beggers steale children.
      - Married, as wooers sometimes doe yong maids, against the will of the parents or gouernours.
    - Prodition or trechery. Mat. 16. 15.
    - Supposition of changelings. 1. King. 3. 20.
  - Things whereof there bee diuers distinctions. See A.

A. Things: whereof there bee diuers distinctions, that it is

1. Of things

Ciuill, and those either
- Priuate.
- Common or publike, and that is *Peculatus*, robbing of the Commonwealth.

Sacred, & that is sacrileage: as Rom. 2. 22. of
- Gifts, or vowed to bee giuen to God. Iosh. 7. 21. | 6. 22 Act. 5. 2, 3. Prou. 20. 25. Dan. 5. 2, 23.
- Tenths, and other Church-duties. Mal. 3. 8.
- Church-liuings, Leuit. 27. 21. Neh. 13. 8.
  - Mangled by corrupt Patrons.
  - Alienated by appropriations.
  - Deuoured by the Harpies of Princes Courts.

2. Of

Immoueables, as remouing of land-markes. Deut. 19. 14. Prou. 22. 28. Hos. 5. 10. Deut. 27. 17.

Moueables whether
- Liuing, as
  - Plants, and their fruits. Deut. 23. 24, 25.
  - Fowles.
  - Fishes.
  - Beasts, Exod. 22. 1. and if of many together, it is *Abigetus*. Iob. 1. 15, 17.
- Without life.
  - Money, by Cutpurses, &c.
  - Stuffe and apparell, for stealing whereof, those which conuey themselues into houses, are called *Diribitorij*.
  - Writings and instruments
    - Embezeled and stolne.
    - Depraued and corrupted, or falsified.

Robbery

Robbery or Rapine is distinguished by the end: for thereby is intended, either the

- Neighbours harme, which is spoiling; as in those who are called
  - *Incendiary*, who maliciously set on fire their neighbours howses, or corne.
  - *Venefici*, who spoile mens goods or cattell, by
    - Poyson.
    - Charmes, Inchantments, Witchcraft.
- Robbers owne profit or gain: & is committed either
  - Vnder pretence of authority by great theeues, & is called Oppression: and that is by
    - Vsurpation, without colour of Law. Gen. 21.25. Iudg. 18.25, 27.
    - Extortion, vnder colour of Law. Psalm. 94.20. Luk. 19.8.
  - Without any such pretence of authority, whether in time of
    - Peace, whether by
      - Land, as
        - Robbing by y high way Luk. 10.30.
        - Burglary, or breaking into houses. Exod. 22.2, 3.
      - Sea, as Pyracy.
    - Warre, as the Pillage of souldiers towards them that are not enemies. Deut. 2.5, 6. Luk. 3.14.

To these sorts of theeues and robbers, we are to adioyne these that be accessary to their sinne, either

- Before-hand by
  - Consent. Psal. 50.18.
  - Counsell or prouocation. 1. Kin. 21.
- At the time, by helping and assisting them.
- After, by
  - receiuing the
    - Theeues.
    - Things stolne.
  - Partaking with them in the gaine. Pro. 29.24. | 1.14.

Now followeth the acquisition or getting, which is by Contract, which is the consent betweene parties, concerning the alienation or permutation of things vpon condition, and that condition is either
- Presently performed,
- For the time to come, assured by obligation
  - Verball, whether by
    - Word of mouth.
    - Writing, as
      - Bills.
      - Bonds
  - Reall, as by
    - Pawnes.
    - Mortgage.
  - Personal, as by
    - Sureties.
    - Hostages.

In contracts wee are to behaue our selues vprightly, without dissimulation or guile, as in the sight of God, Psal. 15. 2, 4. obseruing in our
- Words, truth. Zach. 8. 16.
- Promises, faithfulnesse.
- Deedes, iustice.

Contracts are concerning
- Alienation of things for
  - A time: and both of them either
    - Free.
    - For recompence.
  - Euer:
- Committing to trust.

The free alienation for a time, is either of the
- Vse onely, which is commodation or lending to vse, the property retained.
- Property also, which is mutuation or lending to spend; and hath place in things which are spent in the vse.

In things lent to vse, the duty of the borrower is to
- Vse the same to that end for which it was lent, and not to abuse it.
- Restore the same particular
  - Safe and entire, or to make it good.
  - At the time appointed.

Opp.

Opp. To
- Deale deceitfully. Ezech. 22. 12. 1. Thes. 4. 6. the highest degree whereof is coozenage.
- Vse
  - Lying. Prou. 21. 6.
  - Vnfaithfulnesse in promises.
  - Vniustice and inequality.

Opp.
- To abuse the thing borrowed, or to vse it further than the lender would like of.
- To impaire it, and not to make, or not to be willing to make amends.
- Not to restore it at all, or not at the time appointed, detaining it against the lenders good will.

In

In things lent to be spent, the duty of the
- Lender, is to intend and seeke the borrowers good, and not his owne gaine.
- Surety, if there be any, to giue his word for those that be thrifty and honest, and to make good his word.
- Borrowed towards the
  - Surety, to saue him harmelesse.
  - Creditor, to restore the principall,
    - In the full value.
    - At the time appointed.

The free alienation which is perpetuall, is Donation, and is heere considered as it is made, with
- Condition, and not absolutely.
- Limitation of certaine
  - Duties,
  - seruices,

  which the receiuer is bound to performe.

The alienation which is for recompence, is a commutation, wherein equality is to be obserued betwixt the things commuted.

In these contracts
- *Do vt des*
- *Do vt facias vel contra*
- *Facio vt facias vel contra*

that is, there is a commutation either of
- things themselues, or their vse,
- Mens labor & industry,

for an equal recompence.

Opp. In

Opp. In the
- Lender, to lend for gaine, which is vsury: to which sin, are accessary
  - Brokers for Vsurers.
  - Borrowers without necessity, vpon Vsurie.
- Surety,
  - To giue his word for persons
    - Vnthrifty.
    - Dishoneſt.
  - Not to performe couenants.
- Borrower, not to repay the principall at the time appointed: wherein they especially offend, who are voluntary Banquerupts.

Opp. Inequality in illiberall contracts.

The

The commutation of the things themselues, is either of

- Ware for ware, which is Barter.
- Money for money, which is Exchange.
- Ware for money, which is Selling: wherein is required as touching the
  - Person, that he be the right owner, or authorized by him.
  - Thing, that it be saleable, in respect of
    - Substance.
    - Vse.
  - Price, that it be iust and equall.
  - Manner of selling, that it bee without fraud or deceit.
- Money for ware, which is buying.

Opp. In

Opp. In regard of the

- Person, when a man selleth that which he hath no right to sell.
- Thing, which is not saleable, either because it is not
  - Valuable by money: as those who sell
    - The graces of God, as miraculous healing, 2. King. 5. 20. Pardon of sinne.
    - Iustice, by Bribery.
    - Vntruthes, as
      - False witnesses.
      - Lawyers, who be Patrons of bad causes.
    - Liberality and time, as Vsurers doe.
  - Money-worth, being in respect of the
    - Substance, counterfeit, or corrupt. Amos 8. 6.
    - Vse, vnprofitable, or hurtfull.
- Price, being vnequall: in which respect they chiefly offend, euen as publike theeues, whose practice is, to raise y prices of things as
  - Regraters.
  - Forestallers.
  - Ingrosers.
  - *Dardanarij*, Hucksters, and whorders vp of commodities, to cause a dearth. Prou. 11. 26.
- Manner, when men vse deceitfull
  - Words,
    - Flattering the buyer.
    - Praising the ware vnworthily, and concealing or extenuating the faults thereof, not lessening the price.
  - Deeds, in respect of the
    - Kind, giuing one for another.
    - Quality, that the ware may seeme better than it is, as
      - Comparing it with that which is naught.
      - Vsing false lights.
      - Setting a false glosse on it.
    - Quantity, by Vsing false
      - Waights and measures. Prou. 11. 1.
      - Weighing and measuring, whereto referre too much stretching of cloth.
      - Mixture, of that which is worse, they sell the lesse quantity of the better: as water with wine, wooll, or meale, &c.

In

In buying, regard is to be had of the

- Person, of whom thou buyest, that hee haue right to sell.
- Thing, that it bee a thing which is valuable by money, and may be lawfully bought with money.
- Price, that thou giue, and if thou hast knowledge, that thou offer an equall price: and if he sel for need, to giue rather more, than lesse than the worth.
- Manner, that it bee void of all deceit and wrong.

Opp. In regard of the

- Person, to buy of him that hath no right to sell: as to buy stolne goods.
- Thing, to buy that which either
  - Cannot be valued by money, as
    - The graces of God: which properly is Symony. Act. 8. 18, 19.
    - Remission of sin: as those which buy Pardons.
    - Holy orders, &c.
  - Ought not to bee bought or sold for money, as
    - Presentations to Benefices, which also are called Symony.
    - Vniustice, of a Iudge corrupted by thee.
    - False testimony of a witnesse suborned or hired by thee.
- Price, to
  - Offer much lesse than thou knowest the thing to bee worth.
  - Take aduantage of the sellers need, and for that cause to giue the lesse. Amos. 8. 6.
- Manner, vsing deceit, in
  - Words, vnworthily dispraising the ware. Prou. 20. 14.
  - Deeds, as deceiuing the seller with the money which is paid, in regard of the
    - Substance, or quality, being counterfeit.
      - Ware
        - Heere offend chiefly
          - Counterfeiters.
          - Clippers of coyne.
    - Quantity, that is, Number, as to deceiue in the tale, to giue 9. pence for 12. pence, or 7. shillings 6. pence, for 10. shillings, &c.

To

To the former contracts wee are to refer oppignoration, which is a cō-tract partly of { Lending and borrowing vpon a pawne. / Buying and selling, if the condition be not obserued.

The duty of the giuer of the Pawne is, not to deceiue the taker in the worth thereof.

The duty of the lender vpon a pawne is, to prouide onely for his indemnity, and if he haue to deale with a needy brother, either to { Take { None of him. / Such onely as hee may well spare. Ex.22.26. Deut.24.6,10,11,12,13. / Restore it presently. / Location, or letting to hire.

The contract which concerneth the alienation of the vse for hire, hath two parts: { Conduction, or taking to hire.

The duty of him that letteth to hire, is to { Let that onely which hath a fruitfull vse, which may be seuered from the property which he reserueth to himselfe. / Require an hire proportionable to that vse, the impairing, hazard, and charge also being considered. / Let that which is fit for the vse to which it is let. / Beare the hazard, if it miscarry without the hirers default. Exod.22.15.

The duty of the hirer, is to { Vse the thing hired, onely to that end for which it was let. / Restore it at the time appointed. / Restore it entire, or if it hath miscarried through his default, to make it good. Exod. 22.12.

Opp. In

Opp. In the
- Borrower, to lay a pawne of lesse value than the summe which is borrowed, with purpose to forfeit the same.
- Lender,
  - To seeke gaine, by
    - Taking the fruitfull vse of ẏ thing in respect of the lone; which is a spice of Vsury: *Antecresis.*
    - The forfeiture, prouiding not only for his indemnity.
  - To take a pawne of a needy brother, which he cannot well spare, and not to restore it presently. Ezech. 18.7,12. | 33.15.

Opp.
- To let that which hath no fruitfull vse, but is spent in the vse; which is vsury vnder pretence of letting.
- To require an vnreasonable hire, and to take aduantage of the hirers necessity.
- To let that which is vnfit for the vse to which it is let.
- To exact a recompence aboue couenant, for some harme which hath happened to the thing let, without the hirers fault.

Opp.
- To abuse that which is hired, to other purposes.
- Not to restore it.
- Not to make it good, hauing by his default impaired or spoiled it.

Contracts, wherein is commutation of mans skill, industry, and labour for an equall stipend or reward, may be referred to the Contract of Location and conduction.

The duty of him that hireth another mans labour, is to { Allow him an equall stipend. 1 Tim. 5. 18. / Giue it him, if he be poore, without delay. Leuit. 19. 13. Deut. 24. 14, 15.

The duty of him that is hired, is to { Require a stipend proportionable. / Imploy his labour and skill faithfully, and diligently. Gen. 31. 6, 39, 40.

To this head are to be referred the fees and duties of Lawyers, Physicians, Chirurgians, Schoole-masters, and of all Artificers and Trades-men, who imploy their labor or skill for recompence.

Now follow those contracts wherein are committed to trust either { Things. / Persons.

Things, as goods committed to { Depositaries, (to whom sequesters are to bee referred) whose duty is to { Keepe them safe. / Restore them to the owners demanding them. / Make them good, if by his default they bee impaired or lost. Exo. 22. 10, 11, 12. / Feoffees of trust, Executors, { who are faithfully to discharge that trust reposed in them.

Opp. { Not to allow an equall stipend to men for their labour.
To detaine the poore mans hire. Iam. 5.4.

Opp. { To require an vnreasonable allowance.
To deale { Negligently.
Vnfaithfully.

Opp. { To vse the things committed to their trust, (by which vse they are impaired) or to turne them to their owne profit.
Not to restore them, especially committed to their trust in a tumultuous time as in feare of fire.
Not to make them good, hauing impaired or spoiled them.

Opp. In Feoffees and Executors, to deale vnfaithfully.

Persons committed to trust, are Pupils, or Orphans, committed to Tutors and Guardians.

Whose duty is
1. To remember, that they are set over Orphans, not for their owne, but for the Orphans good.
2. As they succeed the naturall parents in authority, so they ought to succeed them in fatherly affection. Heb. 2. 7.

The other branch of iust possession, is iust keeping: which containeth two things, 1. the
- Preseruing and retaining of our owne goods.
- Restoring of that which is other mens.

Wee are bound to preserue our goods, as being Talents committed to vs of God, and not to
- Neglect them, or to expose them (as it were) to pilferers and stealers.
- Suffer them to be spoiled or lost. Ioh. 6. 12.

which are the opposite vices.

Quest. Whether for retaining our goods, and maintaining our right, it be lawfull to goe to Law?

Answ. It may be lawfull (though most men offend in going to law,) if these cautions be obserued, *viz.* that
1. The cause be iust, weighty and necessary.
2. Charity be not broken.
3. It bee vsed as the last refuge.

Restitution of other mens goods, which either
- Haue beene vnlawfully gotten.
- Cannot lawfully bee retained.

Not to seeke the Orphans, but their owne profit.

To make a prey of them, and to vse them not as children, but rather as slaues which are bought and sold.

Opp. To go to law,
- For causes
  - Trifling.
  - Vniust.
- In stomake and malice.
- Not as the last remedy, but as present meanes to molest our neighbour.

Opp. To persist in the wrong, by not restoring.

Opp. To detaine them against the owners will.

Concerning restitution of things vnlawfully gotten, these 5. points are to be considered, viz.

1. That restitution is to be made. Leuit. 6.4,5. Num. 5 6,7,8. 1. Sam. 12.4. Luk. 19.8. Mat. 27.3. Ezech. 33.14,15.

2. Who is to make restitution: viz. euery one that hath vniustly got, whether by force or by fraud, or by any vnlawfull meanes whatsoeuer.

3. To whom? viz. to the party damnified, Leuit. 6. 5. or if hee bee dead, to those who are next of kinne. Num. 5. 7,8. or for want of them, let him giue it to good vses.

4. How much? the full value at the least. Leuit. 6. 5. Numb. 5. 7 Luk 19. 8. or if hee be not able, yet so much as hee can. Exod. 22. 3.

5. When? so soone as hee seeketh for forgiuenesse at the hands of God. Num. 6,7,8. Leuit. 6. 2, &c. Mal. 3. 3, 4.

Restitution also is to bee made of such things as hauing come lawfully to our hands, cannot lawfully be detained against the owners good will, we being able to restore them: and these are things which either wee haue

- Found, which we must esteem as committed to our trust by the Lord, that wee may restore them to the true owner, if he can possibly bee knowne. Exod. 23.4. Deut. 1.2,3.
- Received by contract, as things
  - Alienated for a time, as things lent, let, or laid to pawne. Psal. 37. 21. Ezech. 18.12.
  - Committed to our trust. Leuit. 6.2,4.

Now followeth the right vse of our goods, towards

- Our selues, which is the fruition of them.
- Others, which is the free communication of them. Pro. 5. 13, 16.

Wee are to enioy and to vse to our comfort, the good gifts of God Eccl.5.17,18.

and heere to belong 2. vertues
- Parsimony in the honest sauing and sparing of things, that they be not idly and unprofitably wasted or spent. Pro.27.23,24,25,26,27.
- Frugality, in the sober and moderate spending of our goods, according to our calling and ability, to profitable and needful vses. *Sit condus fortior promo.*

To the free communication of goods to the good of others, Pro. 21. 21. two vertues are required:
- Liberality, that we communicate them willingly and cheerefully.
- Iustice, that we giue of our own, without doing wrong to others.

Free communication of goods, is either for
- A time, by lending. Psal.112,5. Deut.15.7,8. Luk.6.35.
- Euer, by giuing, to vses
  - Publike, both
    - Ciuill. 2. Sam. 17.27,28,29.
    - Ecclesiastical. Pro.3.9. Ex.36.5, 6.1.chr.29.9
  - Priuate, as Almes giuing, and relieuing the necessities of our brethren. Heb 13.16. Luk.21.4. | 12.33. Mat.25.35.

Opp.

Opp. { Niggardlineſſe, which keepeth men not onely from communicating of goods, but alſo from enioying them. Eccl. 6.2. | 4.8. Eccluſ. 14.3,4,5,6. and is a double theft.

Waſting and miſſpending, to vſe { Vnneceſſary aboue our power. / Diſhoneſt.

Opp. { Couetouſneſſe. / Hard hartednesſe. 1. Ioh. 3.17. Prou. 21. 13. Luk. 16.23,24.

The

The ninth Commandement.

Thou shalt not vtter a false (or vaine, Deut. 5.20.) testimony concerning thy neighbour.

The affirmatiue part,

Commanding, that our speech concerning our neighbour, or our selues, should be both { True, Charitable, and tending his, and our own credit & good Name. } 2. Cor. 13. 6. Ephes. 4.15.

Heere therefore is commanded the preseruation of { Truth amongst men. The fame and good name of men, both { Our owne. Of others.

Of Truth, we are to consider 3. things: { 1. What it is: viz. a conformitie both of our { Speech with our mind. Psal. 15.2. Minde with the things themselues.

2. That in all our speech it is religiously to bee obserued. Prou. 12.19. Ephes. 4.25. Zach. 8.16.

3. The manner how it is to be professed, viz. { Freely. Dan. 3.16. 17, 18. Act. 4.8. 10, 13. Simply with discretion. Mat. 10.16.

The

The Negative part,

Forbidding all speech { False and vaine. / Vncharitable, especially such as tendeth to the diffamation of our neighbour.

Opp. All falsehood in speech Leuit. 19. 11. Col. 3. 9. Ephes. 4. 25. Prou. 6. 17. | 12. 22. | 19. 5, 9. Psal. 5. 6. Apoc. 21. 8 whether wee speake { That wch is false: / Falsly, with a minde to deceiue: } Whether in { Iest, as the iesting lye: which is false in meaning, as well as in words, Hos. 7. 3. being / Earnest, whether to { Helpe, as the Officious lye. / Hurt, as the Pernicious lye. } } { Neither figurative. / Nor the true meaning discouered by gesture, countenance, pronunciation, &c.

Opp. To Freedome in the { Excesse, vndiscreet and vnseasonable profession of the truth, to the vnnecessarie hurt or danger of our selues, or others. / Defect, when through feare, or any sinister respect, the truth is { Denied. Matt. 26. 70, 72, 74. / Betrayed. 1. Tim. 4. 16. } } Simplicity, a doubling and deceitfull tongue. Psal. 55. 22. Psalm. 12. 2. | 109. 2. Zeph. 3. 13. Ier. 9. 8, 9.

The

The meanes of truth, that it may
- Bee amongst men, that is, that it bee
  - Knowne, are
    - Loue of the truth. Pro. 23.23.
    - Docility or teachableneſſe. Act. 17.11.
  - Preſerued and maintained: conſtancy and ſtedfaſtneſſe in the truth. Epheſ. 4.14.
- Profitably be, are
  - Profitable ſpeech, tending to
    - Gods glory. Epheſ. 5.4.
    - Our neighbors good,
      - Spirituall, viz. to edification. Epheſ. 4.29.
      - Temporall, as to his
        - honeſt delight, vrbanity.
        - profit. 1. Tim. 5.23.

        Col. 4.6.
  - And the meanes of entertaining profitable ſpeech together with the remedy of the contrary: the
    - Meanes of entertaining profitable ſpeech, is Affability. Ioh. 4.7,10.
    - Remedy againſt vnprofitable ſpeech, is Taciturnity. Prou. 10. 19. | 17. 28. Iam. 1. 19.

Of the preſeruation of the fame and good name
- Of our neighbour, whereof great regard is to be had. Eccl. 7.1
- Our owne, Pro. 22.1.

To the preſeruation of our neighbours good name, is required, both an
- Inward diſpoſition to tender it.
- Outward profeſſion of the truth concerning our neighbour, ioyned with charity.

The Inward diſpoſition is a true care of our neighbours credit, with the fruits thereof.

The care of our neighbours credit, whereby we tender his good name, is a neceſſary fruit of Charity.

Opp.

Opp. Loue of vntruth. Apoc. 21. 8.

Opp. { Voluntary, or affected ignorance.
Vaine credulitie.

Opp. { Vnconstancy in the truth, and vnstayednesse. Ephes. 4. 14. 2. Pet. 3. 16.
Pertinacy in error.

Opp. Speech vnprofitable, being either { Vaine. Psalm. 12. 2. | 144. 8. Deut. 5. 20. Prou. 30. 8. Tit. 3. 9. Mat. 12. 36.
Hurtfull, tending to { Gods dishonour.
The neighbours hurt { Spirituall, rotten or infecting speech. Eph. 4. 29. 1. Cor. 15. 33.
Temporall, opposed to his { Honest delight, { Scurrility. Ephes. 5. 4.
Taunting and disgracing.
Profit.

Opp. To { Affabilitie, { Counterfait courtesie. 2. Sam. 15. 5.
Morositie. 1. Sam. 25. 17.
Taciturnitie, { Much talking. Prou. 10. 19. Ps. 140. 11.
Profitable truth smothered by silence.

Opp. { Neglect of our neighbours good name.
Desire to impaire it.

The

The fruites of this care are referred either to the
- Fame it selfe, & that either
  - Good: to be glad to heare well of our neighbours. Rom.1.8. Col. 1.3,4.
  - Bad: to be sorry for it.
- Meanes, as
  - Hearing.
  - Iudging.
  - Reporting.

The duty in respect of
- Hearing,
  - Not willingly to heare rumours and reports tending to the infamy of our neighbour. Psalm.15.3. Pro. 25.23. but to repell tale bearers.
  - Willingly to heare the commendations of others.
- Iudging: to iudge charitably, the fruites whereof bee
  - Not to be suspicious, but to represse vniust suspicions. 1.Cor.13.5.
  - To beleeue or determine nothing rashly against our neighbour.
  - To interpret
    - Good things well.
    - Doubtfull things, in the better part.
- Reporting, to report no ill of thy neighbor, vnlesse it be in charity: as namely, when it is
  - Profitable for the
    - Party of whom thou speakest, that he may bee reclaimed. 1.Cor.1.11.
    - Party to whom thou speakest, for preuention of
      - Danger intended. Act.23.16 Iet.40.14.
      - Infection like to ensue by his company.
  - Necessary for thy selfe: as when silence will make thee guilty of his fault. Ecclus.19.8.

Opp.

Opp. To be
- Sorry for the good report of our neighbour: a fruite of enuie. Matth. 21. 15.
- Glad at their infamy, or ill reports.

Opp. In respect of
- Hearing,
  - Willingly to heare the ill reports of our neighbours, and to giue entertainement to tale-bearers. Exod. 23. 1. 1. Sam. 24. 10. Prou. 17. 4.
  - Vnwillingly to heare the commendations of others.
- Iudging:
  - Vniust suspitions, which is the false witnesse of the heart, forbidden in this Commandement. 1. Tim. 6. 4. 2. Sam. 10. 3, 4.
  - Rashly to giue credit to ill rumours. Genes. 39. 19. 2. Sam. 16. 3, 4.
  - To iudge hardly of other mens
    - Sayings and doings: interpreting good things ill, and doubtfull things into the worse part. 1. Sam. 1. 13. Act. 2. 13. Luk. 7. 39.
    - Persons according to
      - Their
        - Outward condition, which thou seest distressed. Ioh. 9. 2. Acts 28. 4. So *Iobs* friends.
        - Inward disposition, which thou surmisest. 1. Sam. 17. 28. Rom. 14. 4. 1. Cor. 4. 5.
      - Thine owne disposition, measuring others by thy selfe.
- Reporting, to blaze abroad the secret faults of others; especially such as are sinnes of infirmitie, Prou. 10. 18.

Thus

Thus much of the inward disposition: now followeth the outward profession:

for euerie testimonie concerning thy neighbour, must bee both { True. / Charitable.

Testimonies are either { Publike, and those either { *Forensie*, in place of judgement, as the testimony of the { Iudge. / Notary. / Parties which goe to Law. / Lawyers and Aduocates. / Witnesses. / Or otherwise out of the place of judgement. / Priuate.

The testimony of the Iudge, is the sentence which he pronounceth, whereto is required { Before-hand, a full triall and examination of the cause. Deut.13.14. | 17.4 | 19.18. Gen.18.21. / In the deliuery thereof, that he iudge according to { Truth. Exod.18.21. / Iustice. Leuit.19.15. Deut.1.16. | 16.20. / Equity.

Iudges must also take heed, that they bee not accessary to the false witnesse of others, by { Admitting needlesse suites. / Protracting of suites. / Rash imposing of Other.

Opp.

Negat. Pract.

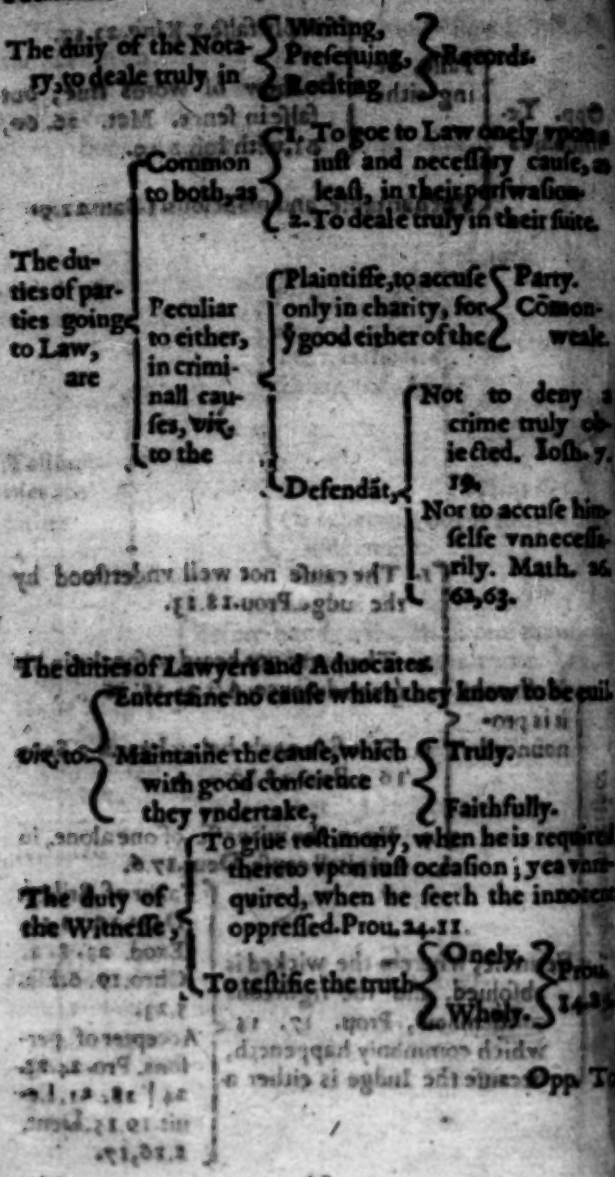
Opp. Testimonies

False, being either
- Simply false. 1. King. 22.13.
- In shew of words true, but false in sence. Mat. 26. 60, 61. with Ioh. 2.19.
- Vncharitable and malicious. 1. Sam. 22.9.

Opp. Iudgment either

Rash, whil it is pronounced
1. The cause not well vnderstood by the Iudge. Prou. 18.13.
2. The party not heard to speake in his owne defense. Act. 25.15,16.
3. One side onely being heard. 2. Sam. 16.4. Prou. 18.17.
4. Vpon the witnesse of one alone, in a capitall cause. Deut. 17.6.

Peruerse, wherein the wicked is absolued, and the righteous condemned, Prou. 17. 15. which commonly happeneth, because the Iudge is either a
- Taker of Bribes. Deut. 16.18,19. Exod. 23. 8. 2. Chro. 19. 6. Esa. 5.23.
- Accepter of persons. Pro. 24.23. 24 | 28. 21. Leuit. 19.15. Deut. 1.16,17.


The duty of the Notary, to deale truly in
Writing,
Preserving,
Reciting
Records.
The duties of parties going to Law, are
Common to both, as
1. To goe to Law onely vpon a iust and necessary cause, at least, in their perswasion.
2. To deale truly in their suite.
Peculiar to either, in criminall causes, viz. to the
Plaintiffe, to accuse only in charity, for y good either of the
Party.
Cōmonweale.
Defendāt,
Not to deny a crime truly obiected. Iosh. 7. 19.
Nor to accuse himselfe vnnecessarily. Math. 26. 62,63.
The duties of Lawyers and Aduocates.
viz. to
Entertaine no cause which they know to be euil.
Maintaine the cause, which with good conscience they vndertake,
Truly.
Faithfully.
The duty of the Witnesse,
To giue testimony, when he is required thereto vpon iust occasion; yea vnrequired, when he seeth the innocent oppressed. Prou. 24. 11.
To testifie the truth
Onely,
Wholy.
Prou. 14. 25.

Opp. To

Opp. To deale falsly in any of those respects.

Opp. Their faults are

Common to both,
- To goe to Law for reuenge, and in desire of contention.
- To deale vnruly, by
  - Forging, or suggesting false instruments, or proofes.
  - Subborning false witnesses.

Peculiar to the
- Plaintiffe, in criminal causes,
  - *calumniari*, to accuse of a crime
    - Vntrue. Deut. 19.16. Hest. 3.8.
    - Vncertaine, which he cannot prooue. Act. 25.7.
  - *Præuaricari*, In shew to accuse, but not indeed.
  - *Tergiuersari*, To goe backe from a iust accusation.

  Both which are offences against the Cõmonweale.

  To be ready, vpon euery occasion, to accuse, which is to play the Syeophant; as contrariwise, to refuse to accuse, vpon any (though iust and waighty) cause, is a fault. Leuit. 5.1.
- Defendant, to
  - Deny the fault vntruly. Iob 31.33.
  - Appeale without iust cause.
  - Not to submit himselfe to the sentence lawfully giuen. Rom. 13.2.

Opp. To
- Vndertake such causes as they suppose to be euill. Prou. 21.6.
- Vse
  - False calumniations against the aduerse partie. Act. 24.5.
  - Vnfaithfull dealing towards their Client, either by
    - Animating him to go on in a bad cause.
    - Betraying a good cause.

Opp.
- Not to giue testimony to the truth.
- To beare false witnesse: the maine sin forbidden in this Cõmandement. Pro. 6.18. | 25.18. | 19.5,9. | 21.28. Deut. 19.16,19.

and he is a false witnesse, who testifieth for truth, that which
- Hee knoweth not to bee true.
- He knoweth to be false.

Publike teſtimonies out of lodgement,

And they are either { Open. / Secret.

Open, as in { Publike { Speeches, as in the miniſtery of the Word, wherein nothing but truth is to be vttred. / Writings. / Elections, wherein teſtimony is giuen of the excellency of him, that is choſen, aboue others.

The Publike teſtimonies which be ſecret, are commonly faulty, either becauſe they be vntrue, or at leaſt, vncharitable:

as in making or ſpreading { Famous and diffamatory Libels. / Publike rumours. Exod. 23.1.

Priuate teſtimonies, or priuate profeſſion of the truth concerning our neighbour, ioyned with charitie, and it is either of his { Vertues, which are to acknowledge and commend, both in his preſence, and abſence. / Vices, which in his { Preſence, we are to reſiſt, or of, and not ſuffer ſin to lie vpon him. Leu. 19.17. Pſal. 27.5. Pſal. 141.5. / Abſence, we are not to mention, but vpon neceſſity.

The duties which euerie man is bound by this Commandement to performe to himſelfe, are two; a { Care of his good Name. / True teſtimony of himſelfe.

Of

Opp.
- Errours and vntruthes broched & published in
  - Publike speeches, especially in the ministery of the Word. Zach. 13. 3.
  - Writings and bookes printed.
- False testimony in elections, when the more vnworthy are preferred.

Opp.
- Flattery, wherein men offend in respect of the
  - Obiect, praising mens vices. Prou. 28. 4. | 24. 24.
  - Maner, commending others
    - Fainedly. Prou. 27. 4.
    - Aboue measure. Act. 12. 22.
  - End, seeking
    - Their owne profit, as Parasites vse to doe.
    - The parties ruine, whom they doe flatter. Prou. 29. 5. Ier. 9. 8. Mat. 22. 16.
- Euill and cursed speaking.

Euill and cursed speaking is heere forbidden, as it tendeth to the impairing of our neighbours credit and good name.

And it is vsed, either in his
- Presence, by
  - Reuiling, or contumelious speaking. 1. Cor. 6. 10.
  - Deriding and scorning. 1. Sa. 31. 4. Ioh. 19. 3. Mat. 27. 42. Gal. 4. 29.
- Absence, by
  - Whispering, or tale-bearing. Prou. 16. 28. | 26. 20, 22. Ecclus. 5. 16. 17.
  - Slandering and back-biting. Leuit. 19. 16. Iam. 4. 11. Ezech. 22. 9. Rom. 1. 30.

Our care in procuring, and preserving a good Name, consisteth in

- Using the meanes, whereby a good Name (though not sought for therein) is gotten, Phil. 4.8. 2 Sa. 20.
  - Glorifie God. 1. Sam. 2. 30
  - Seeke his kingdome and righteousnes. Mat. 6. 33
  - Walke vprightly. Psalm. 112. 6. Prou. 10. 7. and to be such as he would seeme to bee.
  - Keepe a good conscience.
- Avoiding the meanes of
  - Vaine glory, as
    - Seeking to please men, more then God.
    - Hypocrisie.
    - Seeking commendation by vanities and vices.
    - Loving of flatterers.
    - Vsuall censuring of others. Matth. 7. 1, 2.
    - Attempting matters aboue their ability and gifts. Psalm. 131. 1. Luk. 14. 29, 30.

    All which end in infamy and shame.
  - Infamy, arising from
    - our selues, as sinnes, Eccl. 10. 1. both
      - Open, and not onely the sinnes themselues, but also all appearances thereof. 1. Thes. 5. 22. Rom. 12. 17.
      - Secret. 2. Sam. 12. 12. because God will bring them to light.
    - Others, as opprobrious speeches and slanders, against which we ought (especially if we be publike persons) defend and maintaine our good name. 1. King. 2. 8, 9.

The true testimony of our selues, is concerning

- Good, if it be
  - True, vpon iust occasion to confesse it, *verè & verecundè*, truly and modestly, to Gods glory. 1. Cor. 15. 10
  - False, with modesty and humility to deny it.
- Euill, if it be
  - True, wee are to confesse it to
    - God. Prou. 28. 13. 1. Ioh. 1. 9.
    - Man, when the confession is necessary, in respect of
      - Gods glory. Iosh. 7. 19. Ion. 1. 10.
      - Neighbours good. Psalm. 51.
      - Our own good. Iam. 5. 15.
  - False, constantly to deny it.

Opp. To
- Neglect these meanes of a good Name.
- Vsing the meanes of
  - Vain-glory.
  - Infamy.

Opp.
- *Bigamia*, in denying good things, and speaking more basely and meanly of thy selfe, than thine own oopinion is of thy selfe, and that either to
  - Auoide boasting, which is ỹ modest lye: which is not to affirme lesse than is true, but to deny the truth.
  - Draw commendation from others, which is a double offence, being both
    - Arrogancy.
    - Counterfeit modesty.
- Boasting, wherein mẽ offend, in respect of the
  - Obiect, boasting of that
    - Which is not good, but rather euill. Psal. 52. 1. Phil. 3. 19. Gen. 4. 23, 24.
    - Good, wch they haue not, either
      - Not at all.
      - Not in that measure which they assume to themselues. Math. 26. 33, 35.
  - End, for their own
    - Glory, Pro. 27. 2. and ỹ ioyned either with the
      - Dishonour of God. 1. Cor. 4. 7. Esa. 10. 15.
      - Disgrace of others. Luk. 18. 10.
    - Gaine. Act. 8. 9.

Opp. To
- Deny that euill which is true. Gen. 18. 15.
- Affirme that euill of our selues, which is false, to
  - Gratifie others.
  - Picke thankes 2. Sam. 1. 10. with 1. Sam. 31. 4, 5.

The tenth Commandement.

The Negative part.

Forbidding in { Generall, all euill concupiscence going before the consent of the will, & purpose of the heart. Rom. 7.7. 13.9. Col. 3.5. 1. Pet. 4.2. & Pet. 3.3. Rom. 1.24. Gal. 5.16,17. 1. Pet. 2.11. Tit. 2.12. Ioh. 8.44.
Parucular, § concupiscence of the eye.

Euill concupiscence is either { Originall, Actuall.

Originall concupiscence is originall sinne, which is heere forbidden, as it is referred against the neighbour: it is also called habituall, being the euill inclination and propensitie of our nature to lust against our neighbour, contrary to the Law of God. Rom. 8.6,7. | 7.8, 23. Gal. 5. 17.

Actuall concupiscences, are ill motions in our mindes and hearts against our neighbour, Gen. 6.5.

being both { Foolish. Hurtfull. } 1. Tim. 6.9. 1. Pet. 2.11.

These euill motions are either, euill { Phantasies and thoughts of the minde. Affections and perturbations of the heart.

Those are euill phantasies & thoughts, which encline or stirre men vp to euill, and are repugnant to charity, 1. Cor. 13.5. These are sinnes, and heere forbidden. Pro. 24.9 Zach. 8.17, Deut. 15.9. Esa. 55.7. Act. 8.22. Pro. 15. 26. Gen. 6.5. | 8.21.

The

The Affirmative part,

Requiring in vs a pure heart towards our neighbour. 1. Tim. 1. 5.

The pureness of our heart consisteth in { Originall righteousnesse, and perfect love of our neighbour. / Spirituall concupiscence.

Originall righteousnesse is both a { Cleanesse from all vnrighteousnesse, and euill concupiscence against our neighbour. / Disposition and proneasse to all the duties of charity.

This righteousnesse, as the Lord planted it in our nature, so doth he require it in his Law; though we haue lost it, and cannot fully attaine to it; and that to this end, that wee seeing our vnrighteousnesse, and misery in our selues, might be forced to flee vnto Christ, that both we might be cloathed with his righteousnesse, and also might by his Spirit bee renewed according to his image, in holinesse and righteousnes. Luk. 1. 74. 75. Ephes. 4. 23, 24.

Spirituall concupiscence containeth the { Good motions of the Spirit. / Lusting of the Spirit against the flesh.

Euill

Euill thoughts, either { Are cast into mẽs minds by the diuell, which be called his suggestions: / Arise from the habituall concupiscence: } And both of them whiles we be, either { Sleeping. / Awaking. }

The diuell casteth his suggestions into mens minds, either { Immediately by himselfe. 1. Chron. 21. 1. Ioh. 13. 2. Luk. 9. 46, 47. / Mediately, vsing others for his instruments. Gen. 3. 1. Iob 2. 9. Math. 16. 23. }

The suggestions of Satan, though alwaies sinfull in him, yet they are not sinnes vnto vs, vnlesse wee admit them and giue entertainment to them: For it is not a sin to be tempted, (for Christ also was tempted) but to yeeld to the tentation. If therefore we admit them, we are defiled by them: but if wee presently repell and extinguish them, they infect vs not.

Euill thoughts arise also from our owne habituall and originall concupiscence. Luk. 24. 38. Mat. 15. 19. Gen. 6. 5.

they arise frõ the habituall concupiscẽce, it being moued or stirred vp by some obiect, either { Apprehended by the sence. / Framed by the phantasie or imagination. / Represented to the mind by the remembrance. }

Euill thoughts happen vnto vs, { Awakings. / Sleeping, as in dreams. }

The

The good motions, are righteous & charitable { Cogitations concerning our neighbour. / Affections towards him.

The lusting and combate of the Spirit, against the flesh. Gal. 5. 17. whereby we must crucifie the flesh, with the lusts thereof. Gal. 5. 24.

The meanes to attaine to this puretie of the heart, are, to { 1. Walke with God, seeking to approue our hearts to him, who trieth the hearts. / 2. Obserue our { Hearts, Prou. 4. 23 that { No euil concupiscence doe arise in vs, or enter into vs. / If any do arise, or be admitted, that we forthwith extinguish it. / Senses.

That euill concupiscences doe not arise in vs, or enter into vs, a twofold care is needfull, { Whilest wee wake, to keepe our mindes occupied about lawfull things, and not suffer them to be idle, or to wander about vanities, or vnlawfull things. / When wee are to sleepe, to commend our soules into the hands of God, to bee kept safe from tentations, and pure from concupiscences.

We are also to obserue our sences, (but especially our sight) by the ministerie whereof, the obiects of concupiscence are represented to the mind. Gen. 3. 6. Iosh. 7. 21. Iob 31. 1. Psalm. 119. 37.

To these meanes we are to adde two more; { The spirituall armour of God, which is mighty to cast downe imaginations, and to subdue euill thoughts. 2. Cor. 10. 5. Ephes. 6. / Feruent & faithfull prayer. Mat. 6. 13.

Those

Those that arise from our owne corruption, if they be sudden and momentany, they are the least degree of sinne, but yet sinnes, arising from a corrupt fountaine, and arguing want of charity.

As touching dreames, those are culpable, which as they are the fruits of originall concupiscence, so also haue voluntary causes:

as,
- Wanton and vncleane dreames, following vpon
  - Intemperancy in diet.
  - Wanton & vncleane thoughts.
- Malicious dreames, proceeding from hatred of our neighbor, and such like.

Now follow the affections and perturbations of the minde, going before the purpose of the heart, or consent to practise.

The degrees of them.

And these are either
- Προπάθεια, fore-passions, or (as some speake) vnformed concupiscences, and acts of sensualitie, going before the act of reason, or consent of the will.
- These bee the first motions of concupiscence, whereby the
  - Mind is withdrawne.
  - Heart is affected with a sudden delight, as it were a bait. Iam. 1 14.15.
- Παθὴ, 1. Thessal. 4.5. Passions, which are of some called, Formed concupiscences, and are acts of reason, as being deliberate desires of the heart, and hauing the consent of the will, either to
  - Take further delight onely in entertaining the fore-said ill motions, and rouling them in our minds, though we consent not to the practice of them. These, with all the former, are directly and expressly forbidden in this tenth Commandement.
  - Put them in practice, which are forbidden in the former Commandements; as the murther, adultery, theft, false testimonies of the heart.

The

The sorts.

The affections of the heart, are either
- Θυμος, wherein is an aversion from that which seemeth euill, as anger, feare, &c.
- Επιθυμια, wherein is a liking or desiring of that which seemeth good, as loue, &c.

Vnto Θυμος, we are in this place to referre as branches of this Commandement, sudden anger, and the first motions of mislike, hatred, enuy, reioycing at other mans euils, &c.

Επιθυμια, which more properly is called concupiscence, is distinguished by the obiects, 1. Iohn 2.15. for it is either of
- Pleasure, which is the lust of the flesh.
- Profit, which is the lust of the eyes.
- Honour, which is the pride of life.

The particular concupiscence which by name is forbidden in this Commandement, is the concupiscence of the eyes, vnder which, as being the most pernicious, 1. Tim. 6.9, 10. the Lord forbiddeth all sins of the same kind, that is, all euill motions and concupiscences going before the consent of the will, or purpose of the heart.

Remedies against the concupiscence of the eyes.

1. To mortifie selfe-loue. 1. Cor. 10.24.
2. To pull out the eyes of enuy.
3. To arme our selues with contentednesse. Phil. 4.11.

This

This concupiscence is distinguished according to the variety of the objects, which being the persons or goods belonging to other men, wee are not to covet, as our neighbours

- House. Est. 5.8.
- Field. Deut. 5.21. - 1. King. 21.
- Wife.
- Man-servant.
- Maid servant.
- Cattell, as Oxe, or Asse, 1. Sam.
- Money, apparell, stuffe. Act. 20. 33.
- Or any thing that is his.

In all the Commandements adde to the

- Affirmative part, and to all the duties therein required, the duty of
  - Vsing the
  - Shewing forth signes.
  - Procuring in others.
- Negative part, and to all the vices therein forbidden, the fault of
  - Neglecting the good
  - Vsing the bad meanes allurements to euill.
  - Shewing forth the sig euill.
  - Being accessary to the sin others.

Deo gratias.